

Religious Moderation: A Critical Discourse Analysis on Rumi's Thoughts in *The Masnavi*

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ABSTRACT

This study aimed to reveal the representation of religious moderation that are contained in the poem of Jalal Ad-Din Rumi in his book entitled Masnawi. Rumi is a famous poet who creates beautiful and loves poems, including love in the midst of differences, especially religious diversity, even the Ministry of Religion of Republic of Indonesia was inspired to research deeply about the concept of religious moderation which was initiated by Rumi. Intending to revealing the representation of religious moderation in Rumi's book, the researcher used Critical Discourse Analysis theory which was used to reveal the intentions embedded in discourse, because language is not only reached as a mean of communication, but critically can be understood as a tool that embodies transparent structural relationships of domination, discrimination, power, and control. The CDA theory that is used by the researcher is Wodak's (2001) theory that well known as the Discourse Historical Approach, by analyzing discursive strategies, discourse practices, and social practices. The finding was Rumi tended to use a predication strategy by attaching positive traits to the moderation discourse and giving negative traits to the opposite, namely extremism and unbalance. His poetry which was widely spread among people from different religions including Islam, Christ and Jew success to convey the message of religious moderation, thus, people understood and applied it well, this is proven by many people mourn on his death. In conclusion, religious moderation was represented as a very positive and good thing in Rumi's poetry in his book entitled Masnawi.

Keywords: *critical discourse analysis, discourse historical approach, religious moderation*

INTRODUCTION

The kind of religions that are practiced by societies around the world which approximately reaches 4000 in total, makes it seems immensely interesting to be studied



by scholars start the time that research has been doing. In one of the earliest studies, Hasenclever and Rittberger (2000) have investigated that religious faith can affect the political realm. They said that it could not be overestimated but it plays a subordinate role in the conflict process. Many religions that are held also involve different patterns of religious practice. It leads to a conflict that can challenge society to maintain the harmonious relationship between societies (Lægaard, 2020; Talib, Kawangit, and KawKunasekaran, 2013). However, all those diversity problems can be overcome with the thought of moderation, which is the middle attitude that avoids extremism and or liberality, is fair and proportional in understanding and practicing religious teachings for its adherents (Arif, 2020: 92). Here, this paper examines strategy in selected poems of Rumi which represents religious moderation that is far from fanaticism, radicalism and extremism in religious practice, as well as the statement of Zekrgoo and Tajer (2016: 165) that brings moderation to a new and deeper level, raising the issue of the relation of 'individual capacity' or 'spiritual aptitude' and relating that to the wider notion of what actually constitutes the true 'Middle Path'.

Tolerance and harmony are the natural products of religious moderation. Religious moderation according to the ministry of religion (2019: 11) is always choosing the middle way, it is easier to realize if a person has an adequate breadth of religious knowledge so that he can be wise in dealing with differences. Religious moderation means equalizing between the practice of the own religion and respecting the practice of others' beliefs, those middle ways avoid people to do extremism on religious practice. While Rumi's toleration in Masroori (2010: 248) is stated as all kinds of persecutions are not welcome in religious manifestation, Rumi is tolerant towards all beliefs regardless of their religious affiliation and disapproves of any mistreatment. All those kinds of religious moderation lead to the principle of justice and balance that are contained in Rumi's poem. As well the definition of Critical Discourse Analysis is an analysis which deals with unclear and transparent structural relationships of domination, discrimination, power and control are embodied in the language (Wodak, 2001: 2). Thus, the selected discourse will be analyzed using Critical Discourse Analysis theory, especially the discursive strategy in producing the text.

To classify the discursive strategy, Wodak (2001: 73) has five kinds of strategies with the question as the approach, including nomination which leads to how the object named or referred linguistically in the discourse, predication which proposes what characteristic or quality of the mentioned object in the text, argumentation which asks what argument is employed in the discourse, perspectivisation which investigates from which perspectives are these discourse expressed, and the last is mitigation and intensification which examines which speech blatantly is articulated, are they intensified or reduced. Using those kinds of the discursive strategy of Wodak, the selected poem of Rumi will be classified and analyzed as every discursive strategy has a different purpose.

The theory that is used to analyze the poem is Wodak's Discourse-Historical Approach which is committed to Critical Discourse Analysis, and adheres to the socio-philosophical orientation of critical theory (Wodak, 2001: 64). There are some analytical tools to be applied in the discourse analysis for example analyzing the discursive strategy due to know the intention of practicing the discourse to achieve any aims. Moreover, this



discourse historical approach attempts to facilitate the analysis of the discourse which implicitly contains prejudice and helps to decode the things that are generally hidden in the discourse which likely refers to the insight of discourse history (Titscher, Meyer, Wodak, & Vetter, 2000: 272).

Many researchers have already investigated those variables research, including Critical Discourse Analysis in media & political speech (Mahfouz, 2018; Agam, 2021; Susilowati & Ulkhasanah, 2020), discourse historical approach which is applied in books and poems (Sugiharti, 2018; Hussein, 2021; Amjad, Tahir & Ahmad, 2021), examining the discursive strategy by Van Dijk (Aini, 2019) and the last is the tolerance and religious moderation (Salim, 2019; Yousuf, Qadri & Osmanov, 2019; Arifinsyah, Andy & Damanik, 2020).

As the purpose of this study is to understand the representation of religious moderation in practicing the faith, so it is critically important to be done in the view of diversities which exist in this country. However, according to the ministry of religion in Indonesia that religious moderation is important so that the developed religious understanding is not contradictory with national values (Kementarian Agama RI, 2019: 19). Considering that some critical discourse analysis research insignificantly attempts to analyze the embedded meaning in the discourse, it is quite useful in finding the reality of the discourse and fully understanding it. The concept of Rumi's moderation gives us the model to be applied in our societies, especially in Indonesia which is famous for its religious diversity. Moreover, Arifinsyah, Andy, and Damanik (2020: 106) believe that moderation is the most appropriate value to practice in Indonesia to prevent radicalism and build peace in Indonesia. Meanwhile, the Discourse Historical Approach (DHA) by Wodak (2001) will see discourse relationship with discrimination, and that should advance its theoretical and methodological developments, which means regard to the question of what it means to analyze the historical dimensions of discourse.

Discourse Historical Approach

Critical Discourse Analysis is a famous topic among the scholar. There are some experts which have their own theories which focus on different aspect. Critical Discourse Analysis by Wodak is well known as discourse historical analysis (DHA) considers the historical process as discourse production's important aspect. Wodak & Ludwig (1991) said that the main principle of discourse is a historical process and what is cited from (Datondji & Amousou, 2019: 71) that discourse is always historical, and it is connected synchronically and diachronically with other communicative events which are happening at the same time or which have happened before. Furthermore, Wodak (2001: 65) in investigating historical, organizational and political topics and texts, the discourse historical approach tries to integrate a large number of available knowledge of historical sources and backgrounds social and political sphere in which discursive 'events' are embedded.

There are three-dimensional of the Discourse Historical Approach's tools (Reisigl & Wodak, 2015: 93), those are:

1. Identifying and specifying the content or topic on specific discourse.
2. Investigating the discursive strategy.

3. Examining the linguistics meaning both as general types and as specific tokens or linguistic realizations.

The strategy of discursive can vary as the diversity of intentions of text produced and it can affect how the things are conceived in the discourse. Hence, as some Wodak theories (2001) that have arranged about discursive strategy that is highly useful to strengthen how the moderation religious represented in Rumi's discourse. Here is five discursive strategies of Discourse Historical Approach (Wodak, 2001; Reisigl & Wodak, 2015; Reisigl, 2017).

1. Nomination: how the discourse construct social actors, objects, phenomena, events, processes and actions named or referred linguistically.
2. Predication: what characteristics or qualities that attributed to the social actors, objects, phenomena, events, such as labelling them negatively or positively.
3. Argumentation: what argument which is employed in the discourse as well justify or persuading addressees and ask of specific claims of truth and normative rightness including the justification of negative or positive attribute.
4. Perspectivication: from what perspective these nominations, attributions, arguments are expressed to know the writers' or speaker' position of involving and point of view.
5. Intensification or mitigation: how is the articulation of the utterances, is it overtly, intensified or mitigated.

RESEARCH METHOD

Regarding to the aim of this research that understanding the representation of moderation contained in Rumi's collected poem in Masnavi book, this research uses qualitative descriptive design in purpose of describing the result and discussion thoroughly as it is helpful to answer the research question. The researcher uses some strategy discursive concept from Wodak (2001) to analyze the data, the strategy is investigated by some questions which lead to the kind of discursive strategy including nomination, predication, argumentation, perspectivisation, and mitigation and intensification. In as much as using Discourse Historical Approach, this research is also emerged with the characteristics of Discourse Historical Approach, interdisciplinary and particularly historical aims and interest, thus the sociological and historical aspect are combined with the linguistic analysis which is done in this research.

The data is primarily collected from the poem of Jalal ad Din Rumi poems in Masnavi book which implicitly contains moderation aspects since it is the focus of research aim. Those poems are in the form of English language which actually translated from Persian language, translated by Jawid Mojaddedi who well known as worldwide Rumi's expert. The Rumi's poem is selected as the data and the author decides to use this poem to be analyzed in form of how the discourse is produced and the meaning textual and contextually to completely know the representation of religious moderation in his poem. In addition to explain the second research question the researcher used the data of Rumi's historical life from the book of Masnavi (2004) and Rumi's Secret : The Life of the Sufi Poet of Love (2017).

The primary data is collected by reading the book of The Masnavi and taking note of which poems that contain the concept of moderation as well what ministry of religion in Indonesia has conceptualized in the book titled "*Moderasi Beragama*" (2019) which was as the secondary data including the principle of balance and justice which means people have to avoid extremism in their faithful and they have to have the middle point principles can be easily created as if someone has the trait of wisdom, purity, and courage, while the opposites are extreme, radical and excessive, and using documentation as sources as Rahardjo (2011: 113). Moreover, the researcher used three-dimensional framework of Fairclough to find the relationship between concrete language use and the wider social and cultural structure in order to strengthen the data collected.

First of all to answer the first research question as the problem of study is in the purpose of identifying the discursive strategy that is used in the Rumi discourse, the collected data is categorized into five discursive strategy including the nomination, argumentation, predication, perspectivization and mitigation, it is classified as the result of answering five questions which leads to characteristic of the strategy discursive. In addition, to answer the second research question which is aimed to discuss the representation of the religious moderation, the result of classification is followed by the analysis of extra-linguistic social/sociological variables and broader sociopolitical and historical context which is in this case the most additional data is taken from Rumi history that is written by Gooch (2017). Since those were the principal triangulation of the Discourse Historical Approach, it is used in order to minimize the risk of being bias in the analysis (Wodak, 2001: 65). The last stage of doing the analysis is drawing the conclusion of the analysis.

FINDINGS & DISCUSSION

Findings

Discursive strategy used in Rumi's poem

Rumi used just three discursive strategy around five which are conceptualized by Wodak (2001), those three discursive are nomination which is used in one data, predication which is used in the thirteen data and argumentation that is used in two data, those are from fifteen data that have collected by the researcher. Moreover, the researcher adds the framework of Fairclough in the part of textual analysis to strengthen the data collection.

Table 3.1. Discursive strategy used in Rumi's poem

Sample	Rumi's Poem	Discursive Strategy
Data 1	<i>"Dissension's seed which that vizier had sown Produced such tragedies that chill the bone; Their walnut bodies soon were split and cracked, Only the purest kernels stayed intact."</i>	Nomination
Data 2	<i>"Two loads won't balance on the camel's back If one's much smaller than the other sack."</i>	Predication
Data 3	<i>"If you should fail to keep that harmony,* Sickness will overwhelm you suddenly. Do not exceed what you see in your friend, As that will cause division in the end."</i>	Predication
Data 4	<i>"Good weighing-scales correct the others, while</i>	Predication

	<i>Unbalanced ones make others mean and vile; Whoever balances with the perverse Will lose his brain, bedazzled by their curse.</i>	
Data 5	<i>"If someone can eat four loaves, eating two Is moderation from his point of view; But it would be extreme if he should feast By eating all four like a greedy beast."</i>	Predication
Data 6	<i>"hat each of you says causes separation, While what I say brings reconciliation; Therefore, keep silent,* as God's told you to, So I can serve as tongue for all of you! Even if your speech sounds like it unites, Instead it causes arguments and fights."</i>	Predication
Data 7	<i>"For their plurality's like waves in seas: They seem like separate forms if there's a breeze Like light in different windows, each man's soul Just seems discrete and not part of one whole; When you look at the sun, you see one sphere, But those still veiled by forms claim that's not clear"</i>	Predication
Data 8	<i>"Though living flesh is uniform, within Some sadly frown while others happily grin— Until you hear their words what can you tell, Seeing as their state's veiled from you as well? You might perceive them holler, yell, and shout, But what about their state can you find out? Our forms are one, but made of differing parts; Their clay is one, with vastly different hearts."</i>	Predication
Data 9	<i>"We see as similar leaves on different trees, But their fruit are diverse varieties. Our bodies are like leaves, as in appearance They are alike, but each soul has a difference. People at the bazaar appear so similar But one feels joy while grief consumes another"</i>	Predication
Data 10	<i>"If you gaze at the glass lamp, you'll be lost: It brings on dualism as the cost. Focus just on the light and you'll break free From bodily limits and plurality. It's due to viewpoints, kernel of existence, That Muslim, Jew, and Magian show a difference."</i>	Predication
Data 11	<i>"His work is your work, great king of the sages— Believers have bonds outside time and ages.' They're numerous and yet their faith is one, Many bodies, although in soul they're one"</i>	Predication
Data 12	<i>"Your own perception limits your world view; Your unclean senses veil the pure from you. Cleanse them in mystic vision's streams some moments; Deem this the Sufis' washing of their garments. Once you are pure the souls of men who're holy Will tear the veil off so they join you fully."</i>	Predication
Data 13	<i>"Pour water over oil that's boiling hot And you'll destroy your trivet and your pot. Speak softly, but don't say what isn't true: Don't be false with soft speech whatever you do"</i>	Predication

Data 14	<i>"The shaikh turned to the blamed man then, to say: 'In every venture take the middle way— The Prophet said, "The best path's moderation." A balanced nature leads to the best station;"</i>	Argumentation
Data 15	<i>"To different states He keeps on moving you, In this way opposites to bring to view: Your deep dread of the left side will display Hope for the right side* on the Final Day; In this way, you'll have two wings—who'd deny That with one wing alone no bird can fly?"</i>	Argumentation

In the first data Rumi uses the nomination strategy to describe the phenomenon of moderation in the discourse "only the purest stayed intact", he puts out those who are affected by dissension seed. Moreover, Rumi also uses the positive predication "purest" for those who stayed intact and were not affected by the dissension seed which indicate they were having the moderate thought, and uses the negative predication "split and cracked" for those who influence to get in the conflict. Rumi here tries to show that moderation is more positive than being stuck hard in our thought and then causing a split. Moreover, in the Fairclough framework, the word "purest" was used by Rumi to indicate who was standing in this state of division, when the Jewish vizier attempts to divide the Christians. This is the same as what was conceptualized by the Ministry of Religion in Indonesia that a pure soul will easily cultivate a moderate nature that avoids division. The body of religious adherents is supposed to "walnut" which means the light-brown nut of the walnut tree that has a rough surface and a hard round shell in two halves, which when split can be crushed, but the pure one remains intact.

The second data shows that the predication strategy which highlights the explicit comparison of the sack to the other sack, the one side sack is claimed smaller than the other one, and make it will be not equal. In addition, it indicates how two loads have to be the same to be balanced, it cannot be extremely hard on the other side and extremely slight on another one, it has to have a middle point, thus the thing will went through the way equally. The choice of the word negation in the discourse shows that something that is unequal will lose its balance. Moreover, the comparative degree is also used to show inequality between the two sacks that are loaded on camels.

In the third data, predication strategy is used by giving the negative trait to the action that will be done, if it is failed, the sickness can overwhelm and if it exceeds, it causes the division, while the sickness and division is the negative trait. So, Rumi here avoids extremes in seeing someone, if not done then this will cause separation, when the split occurs means harmony is failed to be maintained and causes bad things to happen. The choice of the word negation in the discourse shows a prohibition on extremism which is the opposite of moderation, which is then followed by diction division which is a negative result of prohibition that is division.

The fourth data Rumi uses the predication strategy the positive trait and negative trait are used in different phenomena. The negative trait is used in the unbalanced topic and the positive trait is used in the good scales of consideration. It means that Rumi tries to show being moderate is better than being unbalanced, indeed, it indicates that Rumi chooses to suggest people of having moderate life than the extreme and unbalanced. The

conjunction “while” shows the contrast cohesion between those who have good judgment and those who are unbalanced, one is being able to tolerate but the other is being prejudiced.

In the fifth data, predication is also used that the negative trait is attached to the world “extreme” as the opposite of the moderation, it gives the trait as the greedy and beast which indeed has the negative meaning. On the other hand, Rumi tries to build a negative portrayal of extreme and tends to stand up for moderation aspect by giving an explicit comparison between moderation and extremism. The conjunction “but” shows the contrast cohesion between those who eat two which means moderate and those who eat four which means extreme. This shows that moderation means having the middle way and who is extreme is negative as a greedy beast.

In this sixth data, Rumi also uses the predication, by using the explicit comparison between what the subject “I” do and “you” do. The first subject is predicated on bringing the peace while the second causing the split. Here, the second subject is given the negative trait by the claim of causing the argument and fight. Thus, we can see that Rumi stands for what can bring the peace and reconciliation and it can lead to the concept of moderation. The conjunction “while” shows the contrast cohesion between the words ‘you’ and ‘I’, and the grammar selection tries to give a positive-self representation in which the word ‘I’ stands in the reconciliation which is one of the moderation traits.

In this seventh data, Rumi is used the predication strategy by applying similes. The world “plurality” is equated with the word waves, which means even though they look falling apart, they are still one and it just looks separate when the breeze comes, but it is actually not. Here, Rumi tries to give the comprehension that human do not need to magnify their differences, they can consider that beyond those differences they are actually the same, and have to care for each other. So, Rumi also emphasizes the value of respecting diversity among human beings. The main subject is described in the form of an active clause to be highlighted and the pronoun “they” is used which indicates more than one but is complemented by a sentence indicating that the plurality is only like separate as if there are something triggers.

The eighth data is also used predication strategy, the word “different parts” is given the positive trait as one, even if finally, they also have the different hearts but also come from the same clay. It brings us to an understanding about respecting each other even though there are differences, because basically human are from the same source. The conjunction “but” is used the most in the discourse shows the contrast between the discourses, even if the forms are one but it comes from a different part.

In this ninth data, the predication strategy is also used, by using the simile, human beings likened to leaves that come from the same trees, although they look the same, they have their own differences. So, like the previous data, Rumi here shows that human differences are not something that should be debated. It encourages humans to be moderate with a wise attitude and not to be too extreme on the differences exist among human beings. The conjunction “but” is used the most in the discourse shows the contrast between the discourses. The contrast expresses that something even something looks so similar is still having the differences.



On the tenth data, predication strategy is used, by using the metaphor Rumi likens differences in belief with a lamp, which if only focus on the lamp we will get lost, but if we focus on the light then we will feel free from limitations, which basically every belief must emit a difference. Here, Rumi tries to emphasize that what we need to look at is not the differences but the spread of goodness, therefore Rumi here clearly implies moderation as an attitude that prevents us from going astray. The conjunction “and” is used in the text shows the equality of being focus on light not glass lamp and it gives people freedom of what limits their body and plurality.

In eleventh data, Rumi also uses a predication strategy, here the word "numerous" which means many is given a positive trait, namely the word "one" which the word does not cause division, among the differences it always stands on respecting the differences in order to maintain the peace and harmony. And again, Rumi always tries to show the middle point of differences. The conjunction “and” which shows the equality of “they’re numerous and their faith is one”, even numerous means the existence in large number but they have the same faith.

The twelfth data, predication strategy is also used in which each subject was given a negative trait. "Your view" is characterized as a barrier to world view, and "your unclean senses" is characterized as an obstacle to purity. Here it can be understood that the negative trait is put together with what is the opposite of moderation, namely purity of soul and balance that are not extreme. So, it can be seen that Rumi here is again trying to build a bad image of the opposite of moderation and support moderation. The active form of the discourse emphasizes that the subject does something that affects the object, it means that someone’s own perspective and unclean senses affects their worldview and pure of themselves. While the worldview and pureness can build the moderate trait.

The next data also uses the predication strategy, by using the similes, Rumi likens the differences that cannot be combined like water and oil, if hot oil is poured with water, it will certainly create riots, this is the same as differences if these things are taken to the extreme it will cause division. Therefore, Rumi suggests to speak softly, but do not tell a lie. This is enough to prove that Rumi shows moderation as a very wise solution. The conjunction “and” shows the equation between pouring water on boiling oil which basically cannot be merged and will destroy the trivet and pot. Moreover, conjunction “but” shows the contrasts between “speak softly” and “say what is not true”, so even if someone has to speak softly, they cannot speak what is not true.

In fourteenth data, Rumi uses the argumentation strategy which gives the justification to what the Sufi said about taking the middle way while mentioning what is the Prophet said about moderation as the best path “The best path’s moderation.” by giving the positive attribute to what is stated by Prophet, the moderation as the thing that leads to the best station. Thus, here Rumi approves that moderation which means having a balanced nature, it is the most fitting way to take in this life and it is capable to lead us to a good final stop destination in our lives. Quotation from the Prophet about moderation represents that this discourse has a high connectivity with the earlier texts that talked about moderation. The active grammar is used in forming the moderation representation which is then supported by the selection of positive traits shows a positive emphasis on the object.

For the last data, the argumentation strategy is used by asking the specific claim to justify that two wings are used to fly. It means that the balance of having two wings is very considered to fly high, even a bird or human to flies and lives safely, they must have two balance wings, the left, and right. Here, can be seen that Rumi emphasizes the balance in life. The intertextuality that is used is the presupposition (the supposition of the previous assumption) that the assumption of human have a right side and a left side that cannot be left which means balance, then it is assumed as no bird can fly with one wing.

Sociological variable

Rumi is famous as a teacher who is a religious expert, besides that he is also a poet who is famous of his love poems. The Masnavi form satisfies the Persians felt need to compose narrative and didactic poetry, which is existed before the Islamic period is a long and rich tradition. In the time of Rumi, some Sufis used the Masnavi form to compose mystics' poetry. As Soileau (2006) said Rumi went from representing a Persian speaking Muslim from Balkh to universalist and humanistic Turkey mystics who spreads messages of tolerance, peace, love, and brotherhood (although not necessarily informed by very religious background) (Aslan, 2014: 8). As the greatest Sufi in his era, Jalal Ad-Din Rumi is considered as the second Imam of al-Ghazali of his time. His fame is not faded even after his death; Instead, Jalal ad-Din Rumi began to serve as a god spring for souls thirsting for spirituality (Erkinovna, 2021: 157).

Rumi has more than just passing relationships with Christians, not just native Greeks, but also many emigrants living in Konya. He often visits the nearby Monastery, when he once saw a young Christian about to be executed for murder near the Gate of the Horse Bazaar, Rumi, as a friend local community, intervened with police to save his life by covering him symbolically with his cloak. Acknowledges Rumi's Islamic background, Rumi considers Muslim and Non-Muslim as the same way in his humanist perspective (Aslan, 2014: 8).

Along his life, Rumi has two people who influence him the most, it stated by Lashari and Awan (2014: 52) that one of them is a stimulator the spiritual and poetic creation of Rumi, Shams Tabriz. Through him, Rumi finds the perfect social sciences and humanities, the image of the Divine Beloved that he's been looking for a long time. He lives with Shams Tabriz for a year or two but remained spiritually inseparable. Another character who influenced Rumi after Shams Tabriz is Hosamoddin, whose name is mystically associated with his masterpiece, the famous Masnavi. The process of producing the Masnavi was started probably around 1262, Rumi had previously created the initial eighteen couplets when Hosamoddin (Rumi's student) made his request, they appear to have dealt with the Masnavi during the nights specifically, and in one example Rumi asks mercy for having kept Hosamoddin up for a whole night with it. Masnavi rhymes about spiritual theme, because his young students preferred such poems to the drier prose manuals on Sufi theory. So, he decided that he should write his own long poem, full of moral core and wisdom.

Finally, it is visible that the genre of the discourse is in the collected poem in the book titled Masnavi and most of behind the poem is Rumi's Sufi teachers and student.

However, the field of the action is understood as the attempt of formatting public opinion on religious context.

Sociopolitical and historical context

Rumi is born in 1207, When Rumi was about 10 years old, and his family immigrated to Anatolia, after moving several years previously to Samarkand. This emigration seems to have been motivated primarily by the approach of Genghis Khan the Mongol army, despite the rivalry between Baha Valad and various clerics in the region may also play a role. Instead of moving directly west, the Rumi family made their first pilgrimage to Mecca, and that was only a few years after arriving in Anatolia that they decided to settle permanently in Konya. It was similar to what Erkinovna (2021: 156) said that in 1952, Professor Hamidullah Khan, a Pakistani scholar, commented on the ethnicity of Jalal ad Din Rumi by saying that Rumi did not belong to one nation; he is the poet of all mankind. It is strengthened by the research of geographical terms of Masnawi by Ebadi-Zahmatkesh and Cheung (2012: 182) who found that the geographic horizon at Masnawi is well defined, including most of the Islamic region of Central Asia, but rather sharply, excluding North Africa and al-Andalus. It perhaps no coincidence that the geographic center of his mental "atlas" is located in Khorasan (Great), where he spent most of his childhood and received his formal education.

In this case, Rumi was born at a time when all of Asia was suffering of social, political, and military problems. The 13th century was dominated by The Mongol invasion, which was behind the turbulent political context of the life of Rumi and worked in Konya (then the capital of Anatolia) (Yilmaz, 2009: 77). In Political realm, Rumi was part of the urban elite in the cosmopolitan capital city of Konya. He was also involved in the political struggles of his time in one way or another. He was in contact with the rulers. During this period Rumi is emerged as a powerful activist and cleric. Notes only he talks but also actively generates an atmosphere of dialogue and tolerance through lyrics, poetry, Masnawi and of course his followers. Through tolerance, he conveys his message, which clarifies the human relationship with its creator and one's relationship with other people and fellow creatures. (Yilmaz, 2009: 80).

The poet of Rumi inspired many people to do kindness full of love without seeing the differences between them, especially in religious diversity. Proved by the large and diverse community in Konya including Christian and Jews who attend the funeral, his death was mourned by lots of people, is also attended by Arabs, Persians, Turks and Romans honored him at his funeral, and people of five religions followed his remains. People at Rumi's funeral is a sign that he is well understood and that he is becoming and form a solid foundation for the community, and the community. Even this shows that he is not an Islamist despite the fact that he is a social active scholar working for the betterment of the world, who do not hesitate to meet with and talk to politicians (Yilmaz, 2009, p. 82). It shows the power of his poetry including the topic of moderation. To sum up, the historical life which was colored by Islamic teachings from his father and moved from place to place and met many people and the high and low period of political background encouraged Jalal Ad-Din Rumi to create discourses on religious moderation and also tried to build a positive picture and nature of the discourse on religious moderation.



Discussion

Based on those data analysis, most of discursive strategy that used in the 15 data finding, among those five discursive the most used strategy is predication. According to Wodak (2001), predication strategy is the characteristics or qualities that attribute to the social actors, objects, phenomena, events, processes and actions which mentioned in the discourse, such as labelling them negatively or positively. The devices of categorization are the stereotypical (positive or negative traits), implicit and explicit predicates, explicit comparisons, similes, metaphors and other rhetorical figures including metonymies, hyperboles, litotes, and euphemisms.

Among the devices of predication, the stereotypical that is in the way labelling the positive and negative traits becomes the most used in the data, for example in the data 3, 5, 8, 11 and 12. Rumi is labelling the moderation positively and the opposite negatively, the same as Ali and Ibrahim (2020) which found the strategy of stereotypical of Muslim in Bernard Lewis' essay, which means trying to associate the subject to the trait that the writer attached to, whether it is negative or positive nature.

Not only stereotypical, predication strategy with explicit comparison is also used in the data 2, 4 and 6, the explicit comparison indeed the different portrayal of two things including good and unpleasant one. It was like what Ali and Ibrahim (2020) also done, they found that Bernard Lewis in his essay compared women's treatment in Christianity and Islam, he addresses his subjective interpretation of the Muslims as proponents of polygamy and concubinage and excludes the way many Christian priests cruelly inflicted witch-trials upon the women of the Middle Ages. In this research data the two compared components are moderate which mean balance and the unbalance one, the words that contain moderation are given the positive modifier to bring the positive portrayal like word 'reconciliation' and 'good weighing-scales, however the immoderate words are given the negative trait like 'mean', 'vile', 'separation', 'argument and fight'.

The next devices of predication that used are the metaphor and similes in the data 7, 9, 10 and 13. The metaphor that is used in the data 10 is the different beliefs are described as the great metaphor to create a positive trait of moderation. As well as Mahfouz (2018) who states that several metaphors have been used in the sample posts to create a positive representation of the royal wedding and it has been recurrently referred to as a fairy tale since it symbolizes the victory of love over all barriers of race and prejudice. Moreover, the simile is used in the 7, 9 and 13, in that data moderation likened to be something positive in order to create a positive image of moderation.

Beyond predication, the argumentation strategy is also used in data 14 and 15. In the fourteenth data argumentation used to justify the specific claim of truth which helps to strengthen the positive image that has built by someone in the past. While in the data 15 the way author uses argumentation by asking the normative rightness that everyone must know it well to also strengthen the moderation which is likened to that normative rightness. In addition, the nomination is used in only one and the first data which is referred to the phenomena of moderation which is well taken in the group of positive nature and the opposite of moderation which is well taken out of the group. As well what is found by Mahfouz (2018) that nomination strategies identified in the revealed data that those who are pro-Markle have a positive view of her background and identity.

While those all the discourses about moderation including the moderation itself or the discourses about the opposite of moderation are driven by several social variables and the sociopolitical and historical background of Rumi's life, because most of Rumi's poetry was generated by initiatives obtained from his students or the conditions of the surrounding situation (Gooch, 2017, p. 213).

The moderation life of Rumi is also approved by several researchers, like Mirdal (2012) Rumi's work that is combined with a professional awareness-based approach to psychotherapy can provide a meaningful alternative to the cultural heritage of Judaism and Christianity on which western psychology is based today. In addition, Masroori (2010) Rumi provided the most extensive defense of tolerance in Persian, and was undoubtedly one of the most vocal advocates of tolerance in benighted times' Islamic world. Another opinion by Yousuf, Qadri and Osmanov (2019) who stated that Rumi emphasized through his Sufi teachings that, it is true knowledge, proper education and dialogue are the best ways to combat new socio-economic and political challenges to promote tolerance to bring peace and harmony in society as well as on a global scale.

CONCLUSION & SUGGESTION

In this selected poem about moderation, among the five strategy Rumi used three typical of strategy discursive including nomination, argumentation and predication, but Rumi tends to use the predication to represent the positive trait that stands for moderation especially in the religious aspect, he also gives a negative portrayal of what is being the opposite of moderation such as extremism and unbalanced thing. The historical background of Rumi that comes from Muslims does not make Rumi directly discriminate against others who are different.

Moreover, in the political background which was recently taken over from the Islamic dynasty by the Mongols and the diversity cultures and faith under Mongol empire, prompted Rumi to create beautiful poems full of love about the differences exist among society which are also managed to influence many people to have the feeling of moderate especially in religious practice. This is proved that the condolences at the time of his death are not only from Islam, but also from Christians and Jews. In addition, it also inspired the Ministry of Religion of the Republic of Indonesia to adopt the concept of exercise moderation which was written by Rumi in his poems.

Suggestion to the next researchers is based on findings that Rumi tends to use the predication strategy the most which includes the stereotypical, metaphor and simile, so it is better for the next researcher to conduct the stylistic analysis in Rumi's poem first. The wonderful mystical poem which is having many hidden meanings is having amazing concepts of any kind of life aspect. After having the whole understanding of the metaphor and language style, it can be continued to critical discourse analysis to make the whole understanding of the text and context of discourse.

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