

Maiyahan as a Model of Cak Nun's Transformative Islamic Education

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Abstract-*Emha Ainun Najib, best known as Cak Nun, is a prominent writer, humanist, “dai” or “ulama”, and a preacher. Despite his profound concerns on social, political, cultural and religious issues, he expresses them in simple language and accordingly, is explicable to the lower-class society. He named it “Maiyah”, or “Maiyahan” as a forum to articulate and convey his views. It is a medium to critically discuss various social, cultural, political, or religious issues. As a medium of da’wah (tabligh), it can be classified as non-formal education based on educational perspective. Supported by his populist style, and exceptional literary and rhetorical ability, he evokes the critical reason of his congregation and promotes a sociable and understandable tabligh. In contrast to the design of formal education, non-formal education has no time-constraint and the materials are miscellaneous. Unlike general tabligh, which is commonly a one-way communication and normative, Maiyah discusses actual issues in dialogic forum. It is closer to critical education model which aims to construct participants’ critical awareness towards a transformation of social structure.*

Keywords: *Transformative Education Model, Cak Nun, and Maiyah.*

Abstrak-*Emha Ainun Najib (Cak Nun) adalah seorang sastrawan, budayawan, sekaligus “dai” atau “ulama”, juga pendakwah. Pemikirannya tentang masalah-masalah sosial, politik, budaya, dan agama sangat mendalam, tetapi cara pengungkapannya dengan bahasa rakyat jelata mudah dipahami kalangan bawah.”Maiyah”, atau “Maiyahan” merupakan forum untuk mengartikulasikan pemikirannya kepada jamaahnya. Maiyah menjadi wahana untuk membicarakan berbagai persoalan sosial, budaya, politik, ataupun agama secara kritis. Maiyah menjadi media dakwah (tabligh) Cak Nun, yang dari perspektif pendidikan merupakan bagian dari pendidikan non-formal. Dengan gayanya yang merakyat, didukung dengan kemampuan sastra dan retorika yang menggugah nalar kritis jamaah, tabligh menjadi*

lebih ramah dan mudah dicerna masyarakat. Berbeda dengan pola pendidikan formal yang waktu dan materi ajarnya terbatas, pola pendidikan non-formal tanpa mengenal batas waktu dan materinya bisa dipilih secara bebas. Berlainan dengan aktivitas tabligh pada umumnya yang bersifat searah dan pengajarannya bersifat normatif, pengajian Maiyah Cak Nun bersifat aktual dan dialogis, sehingga lebih mendekati model pendidikan kritis yang bertujuan membangun kesadaran kritis partisipan sehingga mampu mengubah struktur sosial.

Kata Kunci: *Model Pendidikan Transformatif, Cak Nun, dan Maiyah*

A. Introduction

In educational discourse, there are three processes of educational activities, namely: formal education, informal education, and non-formal education. In general, non-formal education is defined as an organizational and systematic educational activity, which is organized outside the framework of the formal education system to provide particular learning activities for specific population groups, both adolescents and adults¹. Formal education or formal school is used to define the austere, tiered, and leveled institutionalized education process, from the primary to higher education. In-formal education is the lifelong education process, which is obtained from non-organized and non-systematic activity, anytime and anywhere, aimed to improve knowledge and life skills. Essentially, non-formal education is not as flexible as in-formal education because it is an organized and systematic activity, and at the same time, it is not as inflexible as strictly institutionalized and tiered formal education.

Mochtar Buchori, an education expert and former rector of IKIP Muhammadiyah Jakarta, suggested the position of Islamic education in the context of the problematic national education is at ambivalent state. On the one side, in the context of the transformation of formal education system, Islamic education is perceived as a “burden” that must be lifted up. On the other side, in the context of the development of non-formal education system, it is perceived as a “pioneer” with its progress beyond national education system.² Some of the institutions of non-formal Islamic education in Indonesia are: Sunday Morning religious gatherings (*pengajian*), Majelis Taklim, Taman Pendidikan Al-Quran,

¹Philip H. Coombs and Manzoor Ahmed. 1984. *Memerangi Kemiskinan di Pedesaan Melalui Pendidikan Non-formal*. Jakarta: Rajawali Pers, 10.

²Mochtar Buchori. 1994. *Spektrum Problematika Pendidikan di Indonesia*. Yogyakarta: Tiara Wacana, 242.

Madrasah Diniyah, and Tabligh. *Maiyah* as a forum established by Cak Nun is religious teachings or *tabligh* that is packed distinctively. Thus, *Maiyah* forum or *pengajian* or *tabligh* can be classified as a form of non-formal education in Indonesia.

In the context of religious discourse, *Maiyah* forum is categorized as *da'wah* activity. In general, there are two concepts in *da'wah*. First, *da'wah* in the context of *tabligh*, is defined as religious teachings or enlightenment. Second, *da'wah* in the broader sense is defined as all endeavors to realize the Islamic teachings in all aspects of human life.³ The first definition is more appropriate to describe the activities in Cak Nun's *Maiyah* forum. In this study, the narrow definition of *da'wah* is used, which is the activity to propagate or provide enlightenment about Islamic religious teachings to the society.

Da'wah is the process where communicator conveys religious teachings by using specific language to change human behavior.⁴ It is required to spread religious teachings that will change people's way of life in accordance with religious teachings. Currently, its role in the society is increasingly significant since the more complex the problems faced by people, the stronger the craving for tranquility that can be obtained from constructive spiritual conditions, one of them is by attending *da'wah*⁵.

Basically, *da'wah* is an activity closely linked with education. By providing *da'wah*, an individual directly educates others to conform to a specific purpose. *Da'wah* and education also has similarity: the aim to change human behavior in life. However, in *da'wah*, the doctrine is summoned with the focus of religious teachings. Meanwhile, education incorporates religious teachings and general knowledge. Yet every single thing requires knowledge obtained through various processes, including education.⁶ Therefore, *da'wah* can be regarded as one of

³Amrullah Ahmad. 1985. *Dakwah Islam dan Perubahan Sosial*. Yogyakarta: PLP2M, 6.

⁴Similar to a communication, *da'wah* is a process of conveying message by communicator, *ulama* or *dai*, by using language symbols, and aimed to change people's behavior. See, Moch. Daud Ali. 1995. *Habibah Daud*. Jakarta: Raja Grafindo Persada, 171.

⁵Likewise, Muhammad Natsir suggested the position of *da'wah* in Islam is crucial. It is based on the consideration that *da'wah* will determine the ups and downs of a society in a nation. See, journal *Konsep Dakwah Islam*, Nurwahidah Alimuddin (STAIN Datokrama Palu: Palu, 2007), 77.

⁶Regarding with the second epistemological problem, how human gain science? See, *Jurnal Ilmu Pengetahuan dalam Islam (Perspektif Filosofis-Historis)*, Mohammad Kosim (Tadris. Volume 3. Nomor 2. 2008), 126.

(religious) education processes.

The term of education is defined as a conscious effort made by people to develop potential or values to others in several methods. The *first* method is teaching. Teaching is the process of transferring a value, which is knowledge, from teacher to students, or from students to the next generation and so on. The *second* method is training, which is carried out by practicing certain tasks to acquire specific skills. The *third* method is indoctrination, which is done by an individual without allowing others to give feedback.⁷ In general, the transferred values in the educational process are: morality or ethics, arts or aesthetics, science, and technology. In Islam, in addition to those values, there is one more value: revelation or religion.⁸

Between *da'wah* and education, a balance is vital in order to cooperatively resolve social crisis and to provide the needs for scientific discussion, particularly as medium for human resource development through critical thinking/contemplation. *Maiyah* emerged as *da'wah* and education, all at once, in the form of free discussion led by Emha Ainun Najib. As a forum, it highly appreciates plurality, which is perceived as the typical characteristics of Indonesian society.⁹ People may join the forum.¹⁰ *Maiyah* itself was established and initiated by Emha Ainun Najib or well-known as Cak Nun.

1. Theoretical Framework

Islamic education can be understood as a cluster of thoughts, concepts, and a series of activities undertaken by individuals, communities, and institutions to foster Islamic values in learners and social units in order to achieve the purposes of Islamic education. Starting from the concept of transformative Islam and Islamic education, Transformative Islamic Education (TIE) can be formulated as a cluster

⁷*Sistem pendidikan Islam, pengertiannya, cara-cara penyampaiannya. See, Moch. Daud Ali, Habibah Daud, 137.*

⁸Meticulous examination will reveal the transformed elements are generally the cultural values, including: 1) morality or ethics, 2) arts or aesthetic, 3) science, dan 4) technology. See, Moch. Daud Ali, Habibah Daud, 138.

⁹In documentation of *Maiyah* held in Pongangan Manyar, Gresik. It was attended by three religious leaders, namely Pendeta Joko (Christian), Ko Chen (Confucian), Pak Satiman (Hindu traditional leader) on 8 December 2016.

¹⁰Thousands of people participated in *Maiyahan* forum that is held in a remote place. Regardless their gender (men and women), age (old and young), profession, religion, ethnic group and race, all of them join this forum to learn and try to find the essence of human. "Kata Maiyah", (in official blog of Emha Ainun Najib which validity of the content is confirmed, published on 26 April 2016).

of thoughts, concepts, and a series of activities undertaken by an individual, a community, and an institution to inculcate humanistic Islamic values in learners and social units, subsequently, the output is expected to successfully solve empirical problems in the fields of socio-economy, community development, awareness of people's political rights, and social justice orientation.¹¹

Culture has two basic meanings,¹² namely the broad and narrow definition. *First*, in the broader sense, culture is linked to various aspects in life, including within community. In this context, accentuate culture is not limited to the aesthetic value of arts, literature or others. *Second*, the definition of culture in the narrow sense, while in *Maiyah*, culture is recognized based on both senses.

From a wider perspective, culture in *Maiyah* is defined as the values that become the custom of the congregation (*jamaah*), even become spontaneity in the forum. According to Darajat,¹³ psychologically, religion is an aspect of consciousness and experience. In this context, consciousness is the state of the mind (psychologically), whereas experience is the outcome generated by psychological reaction towards religion that leads to experience.

Human resource development can be attained by the improvement of various aspects of life, including the aspect of education. Education has three primary roles: agent of conservation, agent of innovation, and agent of change.¹⁴ As an agent of conservation, education serves as

¹¹Mohamad Ali. 2017. "Arus Pendidikan Islam Transformatif di Indonesia: Sebuah Penjajagan Awal" in *Suhuf* vol. 29, No. 1, Mei.

¹²Examined from the scope, culture can be defined in two basic meanings. First, culture in the narrow sense.... (See, Alfian, *Politik, Kebudayaan dan Manusia Indonesia*, Jakarta: Lembaga Penelitian, Pendidikan dan Penerangan Ekonomi dan Sosial, 1980, 2.

¹³Darajat (1970) explicated that psychologically, religion covers the aspect of consciousness and experience. Religious consciousness is the element of religion that presents (sense) in human conscience. It is the psychological aspect of religious activities. Meanwhile, Religious experience is the element of experience in religious conscience that leads to the belief generated from the actions. (See, Kartika Nur Fathiyah, *Problem, Dampak, dan Solusi Nilai-Nilai Agama pada Anak Pra-Sekolah*, Riau: Universitas Riau, 2007. 105. Accessed from: <https://ejournal.unri.ac.id/index.php/JAP/article/view/2268/2234>

¹⁴In terms of social orientation, education has three major roles: *agent of conservation*, *agent of innovation*, and *agent of change*. As an agent of conservation, it is operationally practiced through learning activities oriented towards the inculcation and conservation of indigenous socio-cultural values that is homeostatic. Hence, it guides people to have an identity in facing the globalization era. As the agent of innovation, the role of education is to develop, disseminate, socialize, and apply the sciences. Hence, it will generate learning society that is expressed their necessity to seek, use, and communicate information. As the agent of change, education has consequences

the executor and developer of the genuine moral and cultural values as the identity of the nation. As an agent of innovation, education plays a role in the development, socialization, and application of science to realize an informative society which able to communicate the existing information. As an agent of change, education acts as a driver of social transformation oriented in the present and in the future.

B. Research Methods

This research is presented based on qualitative method,¹⁵ where library research involved various writings, theses, and previous studies related with *jamaah* of *Maiyah*, as the reference for the completion of this paper. In addition, several references were also obtained from the internet, including Cak Nun's official blogs, namely www.caknun.com and www.kiaikanjeng.com¹⁶, as well recorded videos of *Maiyah* forum in several locations with a courtesy of Youtube channel.¹⁷ The collected data were analyzed profoundly by using thick description method.¹⁸

Data collection technique was library research in which the research is done by collecting data and information from books, journals, notes, reports, and other literatures without direct field study. Furthermore, interviews with an open questionnaire were also distributed to the *jamaah*.

on the implementation of the products of educational innovation hence education becomes a catalyst towards social transformation. Education is not only oriented to the present, it is dynamic and anticipatory for transformation. See, Epon Ningrum, "*Pengembangan Sumber Daya Manusia Bidang Pendidikan*", Bandung: Universitas Pendidikan Indonesia, 2014, 1. Accessed from: http://file.upi.edu/Direktori/FPBS/JUR._PEND._BHS._DAN_SASTRA_INDONESIA/197204031999031-DADANG/maka_melek_huruf.pdf

¹⁵Qualitative research is done to examine respondents' perspectives through interactive and flexible strategies. It is aimed to reveal social phenomena based in respondents' perspectives. Accessed from: <http://belajarpsikologi.com/metode-penelitian-kualitatif/>, on 19 July 2017 at 10.16 WIB.

¹⁶It is also official website of Kiai Kanjeng. Similar to www.caknun.com, it informs news and information related to Kiai Kanjeng.

¹⁷Progress is recommended by Cak Nun himself. It is also assigned to manage the concept of the contents although most of the contents of this website come from Cak Nun, in addition to Sabrang Mowo Damar Panuluh (Noe Letto), Toto Rahardjo, Cak Zakki and others. Progress only assists the implementation in the form of website so at to be easily organized and read, and provides as well prepares the materials including the documentation of photos and videos, and archives of relevant articles as the content of the website. It has been validated as well as verified by Cak Nun.

¹⁸Thick Description is comprehensive description, in *Kamus Besar Bahasa Indonesia Online* accessed on 30 May 2017 at 22.56 WIB.

Data analysis method used by researcher is meaning analysis. Where the researchers do analysis of propaganda movement of the figures then analyze the values contained in the movement of *da'wah* and its contribution in human resource development.

Thick description was employed as the analysis method. Analysis of the *da'wah* movement was performed, subsequently, the values inherent to the movement and their contribution to human resource development were determined.

C. Discussion

1. Cak Nun: Short Biography

Emha Ainun Nadjib, best known as Cak Nun, was born in Jombang, East Java, on 27 May, 1953. He was raised in a peasant big family with his 14 siblings.¹⁹ He graduated from SMA Muhammadiyah and continued his study²⁰ in Universitas Gajah Mada.²¹ Being homeless for some years at Malioboro Street, Yogyakarta, he finally met his teacher, Umbu Landu Paranggi.²²

Cak Nun has a wife²³ and a child. From his former marriage, he has a son named Sabrang Mowo Damar Panuluh or popular as Noe.²⁴ In 1997, Cak Nun married Novia Kolopaking²⁵ until the present.

As a servant,²⁶ Cak Nun has a strong will to give contribution to the society, particularly to assist them in developing their potential, both through ideas and skills. He arranges his own schedule to serve the society, which is a fully preoccupied schedule.²⁷ He is active in

¹⁹Cak Nun is the fourth child from 15 siblings. His father, the Late MA Lathif, is a farmer.

²⁰Cak Nun graduated from Elementary school in Jombang (1965), SMP Pendi Muhammadiyah 1912 di Wakil Presiden Republik Indonesia (1972-1978) in Yogyakarta (1968). Prior to his study in Universitas Gajah Mada. *Ibid.*

²¹Cak Nun was a student in Pondok Modern Gontor Ponorogo, but expelled due to his involvement in demonstration against government at the middle of his third year study. Subsequently, he moved to SMA Pendi Muhammadiyah 1912 Muhammadiyah I, Wakil Presiden Republik Indonesia (1972-1978) in Yogyakarta. He continued his study at Faculty of Economy, UGM, but never finished it. *Ibid.*

²²He was a homeless at Malioboro, Yogyakarta, for five years (1970-1975), and studied literature from his favorite teacher, Umbu Landu Paranggi—a Sufi whose life remains a mystery and very influential in Cak Nun's life. *Ibid.*

²³Cak Nun and his first wife, Neneng Suryaningsih, divorced in 1985. *Ibid.*

²⁴Noe is the vocalist of Letto band, a popular band in Indonesia. *Ibid.*

²⁵She is an artist, actress, and singer. *Ibid.*

²⁶Here, servant refers to person who serves for art, tradition, religion, and political education. *Ibid.*

²⁷In average, Cak Nun travels 10-15 times per month to different areas in Indonesia, with mass events that are generally outdoors. In addition, to the forum on a

organizing social meeting to discuss various criticisms concerning with the understanding of values, communication patterns, culture, education, mindset, and attempt or solution for social problem. Unsurprisingly, most of *jamaah* of *Maiyah* are higher education students who actively participate in scientific discussions.²⁸

In addition to his devotion to the society, through *Maiyah*, Cak Nun is also prominent for his respect for plurality in Indonesia.²⁹ He emphasizes the purpose of *da'wah*, that instead of merely rhetoric, it should be accompanied by actions,³⁰ or appropriate example. By performing *da'wah* to all element of society regardless their statuses, ethnic groups, races, and religions, Cak Nun has proven that plurality does exist and it is a natural thing.

Moreover, Cak Nun is also an active and productive artist.³¹ He

monthly basis with *Maiyah* community.

²⁸*Ibid.*

²⁹The discussion about pluralism was put forward by Cak Nun in several occasions. He frequently emphasizes an understanding about pluralism—which he refers as the management of diversity. He always attempts to straighten a misunderstanding with serious attention based on the condition of society in Indonesia, both in the context of etymology and contextual. One is through *da'wah*, a world that is contaminated with diverse insights. “What’s wrong with pluralism?” He explicated that since Majapahit era, pluralism has been a natural thing. “Since the pre-historic era, this nation has been plural and yet people live together in harmony. Perhaps, it is intervention from foreigners that makes it seem odd,” he affirmed. He firmly declared to support pluralism. He underlined pluralism is not to uniform all religions. Islam is different with Christianity, with Buddhism, with Catholicism, with Hinduism, and with Confucianism. “They certainly cannot be equated, the difference is obvious, but we have to respect it all”. *Ibid.*

³⁰In his opinion, there is no specific benchmark or rule on who have the rights to perform *da'wah*. “The essence is not in words, but in behavior. People who do good deeds, they actually have performed it,” he argued. *Ibid.*

³¹This forum has been held in several regions in Java, for one or two events. His profession was initiated as a supervisor in *Ruang Sastra in Harian Masa Kini*, Yogyakarta (1970). Subsequently, he was pointed as redactor in *Harian Masa Kini*, Yogyakarta (1973-1976), in prior to his position as the chairman of Teater Dinasti (Yogyakarta), and musical group *Kyai Kanjeng* to the present. He is a poet and columnist for several media, also active in various festivals and workshops of poetry and theatre. Among them are theater workshop in Philippine (1980), International Writing Program in University of Iowa, US (1984), Festival of Indonesian Legendary Poet, Internasional Poet in Rotterdam, the Netherland (1984) and the Horizonte III Festival in West Berlin, Germany (1985). His works in Theater Arts Teater have encouraged multi-arts atmosphere in Yogyakarta along with Halimd HD, art bystander through Sanggarbambu, active in Teater Dinasti and produced several repertoires, and theatrical performances. Among them are: *Geger Wong Ngoyak Macan* (1989) that tells about the rule of ‘King’ of the Second President of the Republic of Indonesia (1966-1988) Soeharto); *Patung Kekasih* (1989, about cultism); *Keajaiban Lik Par*

firstly released his work of arts in the end of 1970s, in collaboration with the leading figure of Teater Dinasti who stays at his rented house in Bugisan. He is also a prolific poet,³² and essayist.³³

2. *Maiyah* as a Medium of Non-Formal Education

Etymologically, *Maiyah* is derived from *ma'aa*, which is defined as *together*; *amid*. It is perceived to be suitable with Cak Nun's idea to diminish, even eliminate the gaps among society, by promoting collective deliberation in the form of discussions, both scientific and religious ones. It is expected that togetherness will encourage *jamaah* to renew their mindsets towards all aspect of life through *Maiyah*. This forum is a movement incorporated scientific discussion about general issues, i.e. social, politic, and cultural, as well as religious matters.³⁴

(1980, about people exploitation by various modern institutions); Mas Dukun (1982 about the collapse of modern leadership institutions). In addition, he collaborated with Teater Salahudin performed Santri-Santri Khidhir (1990) held in Pesantren Gontor by involving all students as the actors, and 35,000 audiences at *alun-alun* Madiun). Lautan Jilbab (1990) that was performed in bulk, in Yogyakarta, Surabaya and Makassar; and Kiai Sableng dan Baginda Faruq (1993). Furthermore, Cak Nun also directed Perahu Retak (1992) that tells about the New Order in Indonesia as illustrated with conflicts in the era of pre-kingdom of Mataram Kingdom, in the form of book published by Garda Pustaka), also Sidang Para Setan, Pak Kanjeng, and Duta Dari Masa Depan. *Ibid*.

³²He has released 16 anthologies, including: "M" Frustasi (1976); Sajak-Sajak Sepanjang Jalan (1978); Sajak-Sajak Cinta (1978); Nyanyian Gelandangan (1982); 99 Untuk Tuhanku (1983); Suluk Pesisiran (1989); Lautan Jilbab (1989); Seribu Masjid Satu Jumlahnya (1990); Cahaya Maha Cahaya (1991); Sesobek Buku Harian Indonesia (1993); Abacadabra (1994); and Syair Amaul Husna (1994). *Ibid*.

³³Cak Nun has also released collection of essays, among them: Dari Pojok Sejarah (1985); Sastra Yang Membebaskan (1985); Secangkir Kopi Jon Pakir (1990); Markesot Bertutur (1993); Markesot Bertutur Lagi (1994); Opini Plesetan (1996); Gerakan Punakawan (1994); Surat Kepada Kanjeng Nabi (1996); Indonesia Bagian Penting dari Desa Saya (1994); Slilit Sang Kiai (1991); Sudrun Gugat (1994); Anggukan Ritmis Kaki Pak Kiai (1995); Bola- Bola Kultural (1996); Budaya Tanding (1995); Titik Nadir Demokrasi (1995); Tuhanpun Berpuasa (1996); Demokrasi Tolol Versi Saridin (1997); Kita Pilih Barokah atau Azab Allah (1997); Iblis Nusantara Dajjal Dunia (1997); 2,5 Jam Bersama Presiden Republik Indonesia Kedua (1966-1988) Soeharto (1998); Mati Ketawa Cara Refotnasi (1998); Kiai Kocar Kacir (1998); Ziarah Pemilu, Ziarah Politik, Ziarah Kebangsaan (1998); Keranjang Sampah (1998); Ikrar Husnul Khatimah (1999); Jogja Indonesia Pulang Pergi (2000); Ibu Tamparlah Mulut Anakmu (2000); Menelusuri Titik Keimanan (2001); Hikmah Puasa 1 & 2 (2001); Segitiga Cinta (2001); "Kitab Ketentraman" (2001); "Trilogi Kumpulan Puisi" (2001); "Tahajjud Cinta" (2003); "Ensiklopedia Pemikiran Cak Nun" (2003); Folklore Madura (2005); Puasa ya Puasa (2005); Kerajaan Indonesia (2006, kumpulan wawancara); Kafir Liberal (2006); and, Jalan Sunyi EMHA (Ian L. Betts, June, 2006). *Ibid*.

³⁴See, "Maiyah sebagai Kata Kerja", in official website of Emha Ainun Nadjib.

Maiyah was initiated in Jombang, in 1993 and named after “*Maiyah Padhang Mbulan*”³⁵. This movement is adopted to some regions with diverse names, including: in Yogyakarta with “*Mocopat Syafaat*”, in Surabaya with “*Bangbang Wetan*”, in Magelang with “*Maneges Qudroh*”, in Banyumas with “*Juguran Syafaat*”, in Semarang with “*Gambang Syafaat*”, in Jombang with “*Padhang Mbulan*”, in Sidoarjo with “*Maiyah Baradah*”, in Jakarta with “*Kenduri Cinta*”, in Tasikmalaya with “*Jemparing Asih*”, and in Purwokerto with “*Juguran Syafaat*”.³⁶

In *Maiyah*, *salawat* (an invocation by saying specific phrases to compliment Prophet Muhammad) is accompanied and matched the tone called *Kiai Kanjeng*. *Kiai Kanjeng* is the name of a concept of tone on the “traditional” musical instrument of *gamelan*, which is created by Novi Budianto.³⁷ The tone is played during *salawat*³⁸.

There are several unique features in this forum. *First*: The togetherness, collective opinion, assessment, criticism, and capability to accommodate differences, despite of the bold social gaps within the society. *Second*: The compassion for others. In forum attended by thousands of *jamaah* from diverse regions, there is a consciousness to care for and protect each other, in terms of properties and safety of life. It spreads out positive vibes and eventually, the orderly forum. It is confirmed by the absence of security personnel in the forum. Each

³⁵Initially, the forerunner to the establishment of *Maiyah* was pioneered through *Pengajian Padang Mbulan* in East Java. It is then held in various regions due to the increasing number of the participants. (Based on a study by Anwar Efendi. This study was carried out and published in similar year, in 2004 by Universitas Negeri Yogyakarta, Yogyakarta), 9.

³⁶*Op. Cit*, official website of Emha Ainun Nadjib.

³⁷In the official website of *Kiai Kanjeng* that has been validated by the authors. *Gamelan* *Kiai Kanjeng* is not the name of a musical group, but the name of a concept of tone on the “traditional” instrument of *gamelan* created by Novi Budianto. If in Javanese music, especially in *gamelan*, the system used is pentatonic scale which is divided into two: *pelog* and *slendro*, the *gamelan* composed by Novi is not classified as one of them. *Kiai Kanjeng* is neither *pelog* nor *slendro*

³⁸Some perceive that *salawat* is a sort of heresy. Cak Nun argued that it not merely *salawat* which is associated with religious issues, since all things in life is basically linked to religion. Therefore, in fact, we practice heresy every day. The difference lies on whether it is a “good” or “evil” heresy. (In the documentation of *Maiyahan* held in Baturan, Colomadu published on June 6, 2017. It has been validated because of the similarity of voice, mimic, gestures of the characters, and the contents of speech. Cak Nun also did not oppose the reliability of the video as long as it is available on the internet.

individual has high self-awareness for the safety of others. Documented videos demonstrate the evidence, both men and women sit and join the forum without any strict border line, yet no single inappropriate act is ever reported.³⁹ With such consciousness, indirectly, *jamaah* imply the implementation of discipline attitude, minimum for oneself.

Third, the freedom of speech that *jamaah* have their rights to agree with Cak Nun or prefer others. No obligation is required, including in believing in the doctrine in *Maiyah*.⁴⁰ *Fourth*, voluntarily that *Jamaah* in *Maiyah* have no ambition to gain any interest in this forum.⁴¹ They join it voluntarily and simply as an individual need namely spiritual need for scientific discussion medium.

Nevertheless, it entails several parties that willingly contribute to the efficiency of the forum. They discreetly carry out several attempts to ensure the success of the event. Most of them are young people in higher-education stage.⁴²

3. Pedagogical Values in *Maiyah*

The term of “value” has several definitions from different perspectives.⁴³ It can be defined as a foundation for an individual or a

³⁹In a video of *Maiyahan* held in Bangbang Wetan Surabaya on 22 Mei 2017, which was broadcast ‘live’ by Adi TV.

⁴⁰A discussion forum lasts for 6-8 hours. Surely, there are things that are relative, meaning what is conveyed by Cak Nun may be true for some, and may be less fit for others. In *Maiyah*, there is no doctrinization. There is no compulsion to believe the discussed standpoint is true. The truths they take will each test themselves in their own lives. As explicated in the official website of Emha Ainun Nadjib.

⁴¹In *Maiyah*, *jamaah* expect nothing (in terms of material), except for one thing, togetherness built in the forum. In this togetherness, discourse and scientific discussion occur in which each person has different perspectives, yet mixed up in *Maiyah*. What happens in this togetherness is not a dispute, but the process of rejoicing the treasury of scholarship that became a topic in the forum. This process eventually establishes tolerance where it does not recognize who is right and who is wrong. All of them are relative, depending on an individual’s life journey. As explicated in the official website of Emha Ainun Nadjib.

⁴²They are aware that there must be volunteers to organize this forum. They are needed for technical preparation of event, such as the carpet, tents and billboards, even coffee and subsequently, in the post-event, including documentation and evaluation. They have to work seriously to ensure it takes place in order. They work hard and voluntarily for the *jamaah*. As explicated the official website of Emha Ainun Nadjib.

⁴³Van Deth Scarbrough, in Ahmad Sanusi, asserted the multi-dimension of value. Value can be defined as basis or motivation for individual and group to act. See, Ahmad Sanusi, *Pendidikan untuk Kearifan Mempertimbangkan Kembali Sistem Belajar*, dan

group to behave properly. It covers the skills, intellectuality, reputation and other statuses as the basis for an individual to behave. Value is also a system to achieve the determined purposes.⁴⁴ For instance, *Maiyah* is accomplished with the support of values or system, such as religious values, cultural values and so on. Some essential values innate in the forum comprise:

1) Educational values

Education and intellectualism are inter-correlated items. They serve to provide analysis or auto-analysis medium, even criticism, for the on-going phenomenon.⁴⁵ *Maiyah* is one of the mediums. Education and *Maiyah* is an inseparable entity. Education values embodied in *Maiyah* is not necessarily similar to the common, theoretical-based formal educations. It represents itself as *religious-humanistic* education,⁴⁶ aimed to build a mature religious individual, so as to become independent one with respect to others' existence.⁴⁷ Humanistic education values, moreover, can be instilled by several approaches, such as the dialogical, cultural, multicultural, and holistic approach.

Religious-humanistic education is suitable for all education forums, both formal and non-formal, particularly non-alliance forum like *Maiyah*. The goal of humanistic education is in line with *Maiyah*, namely to develop critical thinking and behavior, both self- and social communication skill, and other aspects. Discovery In addition, the foundation applied *religious-humanistic* education endows the learners (*jamaah* of *Maiyah*) with the options, either to agree or disagree with the teachings. It is in accordance with Coombs.⁴⁸

Kecerdasan, (Bandung: Penerbit Nuansa, 2016), 123.

⁴⁴*Ibid.*

⁴⁵Briefly, education gives meaning to the significance of a culture and facilitates the sustainability of its worldview. Thus, it cannot be compared with the invention of a set of teaching tools or instruments, including institutional instructors and external structures. Instead, education is linked to future intellectualism which main task is to provide a forum to perform auto-analysis and criticism. See, Ziauddin Sardar, *Merombak Pola Pikir Intelektual Muslim*, (Yogyakarta: Pustaka Pelajar, 2000), 95.

⁴⁶Arfian Bayu Bakti, Tesis Magister Pendidikan Islam: "*Pendidikan Humanis Religius dalam Kegiatan Maiyah Mocopat Syafaat*" di Bantul (Yogyakarta: UIN Sunan Kalijaga, 2014), 170.

⁴⁷*Ibid.*

⁴⁸The requirements are described by Coombs (1981) as humanistic goal of education, namely: 1) to accept the needs and goals of students and to create experiences and programs for the development of students' unique potential, 2) to promote students' self-actualization and self-capacity, 3) to strengthen the acquisition of basic skills (academic, personal, interpersonal, communication, and economics), 4) to decide on personal education and its implementation. See, Sri Esti W Djiwandon, *Psikologi*

Furthermore, there are three aspects of Islamic education in *Maiyah*: *ta'lim*, *tarbiyah*, and *ta'dib*.⁴⁹ The first (*ta'lim*) is the process of knowledge transfer from Cak Nun to *jamaah*. The knowledge is accepted by *jamaah* as a form of continuity, conservation, and education, in other words, the process of *tarbiyah*. Subsequently, the process will shape the morality of *jamaah*, namely good morals (*akhlaqul karimah*) as represented in the forum. It is a component of *ta'dib*. Willingness to appreciate and respect the others despite of the diversity is the reflection of education values in *Maiyah*.

Specifically, *Maiyah* discusses a variety of discourses. It covers political education, social education, local cultural wisdom (through Kiai Kanjeng), religious education, critical character building, and civic education,⁵⁰ as the citizen of Indonesia. It inclines towards contextual education by discussing actual issue or phenomenon in the society.

It is also similar with the concept develop by Imam Al Ghazali, namely moral education, which aimed to improve the morality of *jamaah*, such as tolerance and steadfastness and consistency (*istiqamah*). Such educational concept is required to advocate people's moral and character building in based on the prevailing Islamic laws (*Shari'a*). The essence of education is the morality of learners (in this context, *jamaah* of *Maiyah*), particularly for the hereafter purpose.⁵¹

2) Social values

Social is a major aspect in *Maiyah*. There is a soul, a psyche in oneself. It,⁵² is a driver for every single human action. Nevertheless,

Pendidikan (Jakarta: Grasindo, 1989), 181.

⁴⁹The term *Ta'dib* is more emphasized on an individual's appropriate understanding hence it will generate consistent good deeds and behavior. Meanwhile, *Tarbiyah* is focused on guidance of children to empower and sustain the completeness of their basic necessities and their ideal development. The term *ta'lim* is emphasized on the proper delivery of knowledge, meanings, understanding, responsibility, and belief to children. See, Paryono, Skripsi Pendidikan Agama Islam: "*Konsep Pendidikan Akhlaq Imam Al Ghazali (Studi Analisis Kitab Ihya' Ulumuddin)*" (Salatiga: IAIN Salatiga, 2014), 22. Accessed from: <http://perpus.iainsalatiga.ac.id/docfiles/fulltext/14436240.pdf>.

⁵⁰In *Maiyah*, Cak Nun never questions the diversity in Indonesia. Diversity, in terms of ethnic groups, religion, and culture, all of them is embraced in this forum. He also promotes the significance of unity. *Maiyahan* was held in Politeknik Negeri Malang on 4 June 2017.

⁵¹Studies on the concept of moral as formulated by the Islamic scholars, including Ibnu Miskawaih, al-Qabisi, Ibn Sina, al-Ghazali and al-Zarnuji, promulgate d that the final goal of moral education is the positive character building in learners' behaviors. *Op. Cit.* Paryono, 25

⁵²According to Nurcholish Madjid, good deeds, in the broadest sense, are

human action is highly affected by social influence,⁵³ including a discussion. Any human action in lifetime (i.e. faith) is a result of social interaction among people. Therefore, the soul must be regularly purified to do all good deeds.⁵⁴

In *Maiyah*, social values are substantial. They range from the voluntary of young people and other parties to the warm, sociable situations in the forum. Discussion runs smoothly, lightly and attractively, yet intensively. Cak Nun is outstanding for propounding serious topics into light, logical ones to be discussed by all elements of society, by utilizing *gamelan* Kiai Kanjeng. Social process occurs in plural society, as revealed by Allah (SW) that people are created on the Earth in various ethnic groups, nations, and languages.⁵⁵ It cannot be detached from the realization of social values in *Maiyahan*.⁵⁶ Even, *Maiyah* is actually a social work and good deed at once.⁵⁷ Religious values in *Maiyah* is demonstrated by socialization process in it, unlike other exclusive movements such as *People's Temple*, *Harri Krishna*,

every personal behavior that supports the effort to realize the orderly and decent social life. Hence, one that is expected of the existence of genuine faith (in individual) is the real manifestation in the form of actions in social dimension. Without concrete actions, a confession of faith must be questioned, in terms of its degree of sincerity. See, Nurcholish Madjid, *Islam Doktrin dan Peradaban*, (Jakarta: Yayasan Wakaf Paramadina, 1992), 351.

⁵³... Moreover, if the soul tranquility is a good one, as well as a crime that is opposed to it, it is not in a vacuum (but rather in the context of interaction between humans, even in the broader sense, between the creatures of God), then the personal spiritual gain due to the faith, sincere surrender (*al islam*), contentment (*ridla*) and trust in God's plan (*tawakkal*) to Allah and recitation of God's name (*dhikr*) to Him, all at once will indeed bear the consequence of behavior as manifested in the framework of social life. *Ibid*, 350.

⁵⁴The Qur'an, Sura Ash-Shams: 7-9, "And [by] the soul and He who proportioned it. And inspired it [with discernment of] its wickedness and its righteous, He has succeeded who purifies it."

⁵⁵The Qur'an, Sura Al-Hujurat: 13, "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

⁵⁶*Maiyahan* was held in Bangbang Wetan, Surabaya, on 22 May Mei 2017, and broadcast by Adi TV.

⁵⁷Nurcholish Madjid suggests good deeds, in the broadest sense, are every personal behavior that supports the effort to realize the orderly and decent social life. Hence, one that is expected of the existence of genuine faith (in individual) is the real manifestation of the action in social dimension. Without the concrete action, a confession of faith must be questioned, in terms of its degree of sincerity. See, Nurcholish Madjid, *Islam dan Doktrin*, 351.

Children of God, and others, which are non-social and non-charity movements.

Social environment is usually vulnerable to social gaps, yet they do not emerge in *Maiyah*. Egalitarian values inherent in the socialization of forum,⁵⁸ regardless the ages, economic classes, and status of *jamaah*, all of them jointly and equally be part of discussion for approximately 8 hours.

Maiyah offers spacious opportunity for *jamaah* to have interaction with others, instead of merely seeking for spiritual contentment. Each of them has the rights to put forward their opinions. Once again, the process of socialization. Basically, principles of socialization are implied in *salat*,⁵⁹ which is started by *takbiratul ihram* as a symbol of man's relationship with God the Majesty and ended by *salam* as a symbol of consciousness, the glorification of God is realized by looking at the right and left that is interpreted as the social environment of society, as a symbol of humanity. Without any effective socialization, *Maiyah* as *da'wah* movement and simultaneously remarkable forum for all elements of society would be unattainable.

3) Religious values

Based on the elaboration of the second point, religious values in *Maiyah* are bold, the aspiration to unite all elements of society through discussions of general and religious issues, based on Islamic teachings. In addition, Cak Nun conveys religious teachings in flexible ways, which are intended to deliver the message of religion inclusively and lightly for all people. He also utilizes *gamelan* Kiai Kanjeng in the forum that implies the significance of local wisdom in performing *da'wah*. Such method was initiated by *Walisongo* in Java. Furthermore, it is perceived to be successful since in Indonesia, indigenous inhabitants are relatively close with *gamelan* and music. Nevertheless, it is done without lessening the substance of Islamic teachings.

In the Qur'an, the term of "*ad-diin*"⁶⁰ is used to refer religion. Meanwhile, *Islam* is derived from the word *salima*⁶¹, which is defined

⁵⁸It is revealed in the Qur'an, Sura Al-Hujurat: 13, "*Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.*"

⁵⁹*Ibid.* 354.

⁶⁰The Qur'an, Sura Ali 'Imran: 83, "*So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned Allah.*"

⁶¹See, Marzuki, *Konsep Agama Islam*, Yogyakarta: Universitas Negeri Yogyakarta, 2008, 38.

as safe and prosperous. Religion should not only be accepted and believed spiritually alone, but it will shape a person's mindset for what she/he believes. For instance, person who believes cleanliness is half of Faith will adopt it in accordance with the belief, i.e, by not littering and maintaining cleanliness, anytime and anywhere. It is indicated by *jamaah* in *Maiyah* who always keep the location fresh and clean.

Darajat⁶² suggested that psychologically, religion is an aspect of consciousness and experience. In this context, consciousness is the state of the mind (mentally), whereas experience is the outcome generated by psychological reaction towards religion that leads to experiences. Based on this explication, *Maiyah* has enclosed the element of religion, namely mindset and experience of the mindset. Each *jamaah* is free to consider and to select whether it is appropriate for them or not.

4) Cultural values

Culture has two basic meanings,⁶³ namely the broad and narrow definition. *First*, in the broader sense, culture is linked to various aspects in life, including within community. In this context, culture is not limited to the aesthetic value of arts, literature or others. *Second* the definition of culture in the narrow sense. In *Maiyah*, culture is recognized based on both senses.

In the narrow sense, Kiai Kanjeng has a major role in the cultural aspects of *Maiyah*. Kiai Kanjeng is particular tone used as the ensemble in *Maiyahan*. Kiai Kanjeng gives its unique color for *Maiyah* as a melting atmosphere as well as amusement for the fans of gamelan music.

In a wider perspective, the culture in *Maiyah* is defined as the values that become the custom of *jamaah* and even become spontaneity in the forum. Among them are: orderly culture, harmony, critical thinking in examining an issue, mutual respect, honesty, *etc.*

In facing complex problems related with almost every sector of life, self-awareness is essential, particularly in being attentive to

⁶²Darajat (1970) explicated that psychologically, religion covers the aspect of consciousness and experience. Religious consciousness is the element of religion that presents (sense) in human conscience. It is the psychological aspect of religious activities. Meanwhile, Religious experience is the element of experience in religious conscience that leads to the belief generated from the actions (*See*, Kartika Nur Fathiyah, *Problem, Dampak, dan Solusi Nilai-Nilai Agama pada Anak Pra-Sekolah*, Riau: Universitas Riau, 2007, 105. Accessed from: <https://ejournal.unri.ac.id/index.php/JAP/article/view/2268/2234>).

⁶³In terms of scope of coverage, culture has two basic definitions. The first is the definition of culture in the narrow sense. *See*, Alfian, *Politik, Kebudayaan dan Manusia Indonesia*, (Jakarta: LP3ES, 1980), 2.

respond contemporary issues. At least, individual as the member of community shall not passive in retorting any contentious issues in Indonesia. Hence, an effort to raise critical thinking and alertness toward any phenomena started from self-consciousness on the realization of personal rights and social phenomena, including the neighborhood—is required. From here, ideas of a revolutionary thinking that implicate the mindset of society as an attempt towards human resource development are frequently flourished. *Maiyah* is a part of this process.

Human resource development is attained through the improvement of various aspects of life, i.e. through education. Education has three basic roles, namely agent of conservation, agent of innovation, and agent of change.⁶⁴

As an agent of conservation, education serves as the executor and developer of the genuine moral and cultural values as the identity of the nation. As an agent of innovation, education plays a role in the development, socialization, and application of science to realize an informative society which able to communicate and transfer the gained information. Subsequently, as an agent of change, education acts as a driver of social transformation that is oriented in the present and future.

In accordance to the roles of education, *Maiyah* already has indicators that cover all those roles. As an educational forum, it has upheld and improved the genuine values of Indonesian culture within the forum (agent of conservation). Togetherness, mutual cooperation, equality, and other values embody in this forum. In addition, it is also a center for sciences development (agent of innovations), both general and religious teachings. Through discussions, *Maiyah* provides discourse and critical thinking for *jamaah*. Hence, *Maiyah* is considered as an agent of change.

⁶⁴In general, education has three major roles: agent of conservation, agent of innovation, and agent of change. As an agent of conservation, it is operationally practiced through learning activities oriented towards the inculcation and conservation of indigenous socio-cultural values that is homeostatic. Hence, it guides people to have an identity in facing the globalization era. As the agent of innovation, the role of education is to develop, disseminate, socialize, and apply the sciences. Hence, it will generate learning society that is expressed their necessity to seek, use, and communicate information. As the agent of change, education has consequences on the implementation of the products of educational innovation hence education becomes a catalyst towards social transformation. Education is not only oriented to the present, it is dynamic and anticipatory for transformation. See, Epon Ningrum, “*Pengembangan Sumber Daya Manusia Bidang Pendidikan*”, Bandung: Universitas Pendidikan Indonesia, 2014, p. 1. Accessed from: http://file.upi.edu/Direktori/FPBS/JUR._PEND._BHS._DAN_SASTRA_INDONESIA/1972_04031999031-DADANG/maka_melek_huruf.pdf

A *jamaah* of *Maiyah*, DN, has been active in Kenduri Cinta (KC) since 2012. DN testified:

“Maiyah is more humanist, instead of following the mainstream, it offers critical thinking, it is the reason I actively join KC since it keeps my mindset linearly. There are several influences, yet it affects me insignificantly”.

For the participants, *Maiyah* guides them to be critical in thinking. Although the impact might be insignificant, but at least, *Maiyah* has changed their linear mindset to be more flexible and tolerant towards the diversity of perspectives. Supported by flexible and logical mindset, *jamaah* will not be simply carried away by the mainstream or temporary trends. HA, who is an active *jamaah* in the last one year, also confirmed similar statement with DN's:

“My point of view is more mature now. In addition, my mindset becomes more supple and flexible, I can hold back my emotion and stubbornness. The positive influence is that I am more open-minded in accepting the opinions of others regardless who they are.”

Flexible thinking becomes a transformation for *jamaah*, in addition, they also gain logical way of thinking as the outcome of *discussion* in *Maiyah*. In the questionnaire, DN explained:

*“In KC, we are introduced with logical thinking in accordance with the principle of logical law, thus our affection towards a phenomenon is frequently personal inclination. It makes most of *jamaah* of KC are anti-mainstream.”*

In the context of religion, *Maiyah* contributes in providing understanding for the society in general about Islam through a light, understandable and yet, intensive discussion in accordance with Islamic teachings. However, Cak Nun is a prominent orator with his populist and friendly style, hence all elements of the society, especially the young, are increasingly interested in studying Islam comprehensively. It is necessary in performing Islamic *da'wah*.

Da'wah is not merely about the number of people who attend and join it, but also on the extent their willing to practice the teachings joyfully and voluntarily without any oppression. Religious practices

that are not accompanied by willingness will lead to improper and temporary (discontinued) implementation. In this case, Cak Nun delivers the religious teachings which implications are relatively persistent in a long period, such as the idea of mutual respect. He also shares some of his life experience to give a new insight for *jamaah*.⁶⁵ *Maiyah* has encouraged *jamaah* to deepen their worship, for not merely emphasizing their interaction with Allah (*hablumminallaah*), but also with others (*hablumminannaas*). A participant of *Maiyah*, RA, who attended *Maiyah* for several times and actively follows *Maiyah* broadcast in television, claimed:

"To worship ALLAH SWT by entailing many sectors of life instead of merely salat and other worships, and yet still putting the world affairs and the hereafter in balance. We have to measure every single step to ensure it is valuable and a way to worship Allah SWT at once."

Jamaah feels more convenient in facing their problems in life. By delivering religious teachings in logical and realistic way, and accompanied by Kiai Kanjeng as the background, *Maiyah* situates *jamaah* in convenient circumstance without any boredom. RA explained:

"Escorting the Muslims towards the right path and straightening the aim of life in this world. Thinking about the worldly affairs in the peace and harmony, for not too serious in dealing with any problem, just enjoy it."

Maiyah proposes enlightenment for people on how to perceive something, provides a medium for them to have critical thinking without any doctrinization. The freedom of thought will assist *jamaah* to have better understanding on the actual meaning of genuine thinking without any coercion to apply a particular way of thinking.⁶⁶ For instance, Cak Nun explicates an outlook about democracy and how it should

⁶⁵Documentation of *Maiyahan* accessed from official website of Emha Ainun Nadjib.

⁶⁶The definition of "thinking" are: *first*, thinking as *mind* which function is to perceive, observe, remember, imagine, understand, feel, recall, want, reason, and so on. It has no ontological reality as an entity or substance. *Second*, thinking as *thought*, which is an active process that enables the objective world to be reflected in concepts, decisions, theories *etc.*, and which is linked to problem solving. See, Lorens Bagus, *Kamus Filsafat*, Cet. II, (Jakarta: PT. Gramedia Pustaka Utama, 2000), 841, 846.

be implemented. Here, he puts forward a reference of perspective to *jamaah*, and not to force particular doctrine. Consequently, *jamaah* may perceive and believe in it, or they prefer to embrace others based on their previous understanding or perspective. In the context of sciences, we must be ravenous in pursuing knowledge. We should pursue it resolutely regardless of the background or the gender, as long as they can be a source of knowledge, it is acceptable.⁶⁷ As a result, *Maiyah* becomes a medium of numerous ideas that enrich the knowledge of community in general and *jamaah* in particular. In fact, Cak Nun feels free to discuss any ideologies, including Marxism as the hallmark of the socialists and communists. In his view, socialism and communism are not always successful. China, for example, has it been able to fulfill all the needs of its people? has it already evenly distributed the welfare of its people.⁶⁸

In a social context, *Maiyah* has generalized the social classes in the society. The main ideas or key speakers are not always from Cak Nun, but anyone who has an idea and particular style that may enrich the insights of *jamaah*. Like Sujiwo Tedjo, a student of UGM, who reveals the results of his research on the missing parts of the world. Even other religious leaders of Hinduism, Confucianism, Buddhism, Christianity, have ever been involved in *Maiyahan*.⁶⁹ All elements are invited regardless of race, religion, and culture. It cannot be separated from the characteristics of Cak Nun: flexible and welcoming. A participant (HA) of *Maiyah* stated:

“The direct influence is I am more aware to social issues, since we discuss on how to be a man of virtue. Human who accept everything apart from of religion and other statuses, it is the true essence of human.”

As a member of NU organization, Cak Nun never discriminates any religion in the forum. Therefore, the members of other groups or organizations, i.e. Muhammadiyah and even non-Muslims, attend *Maiyahan* that is held in several regions. It demonstrates that *Maiyah* is

⁶⁷...yet, it depends on the context. In sciences, for instance, we must be ravenous. It is better to be greedy, no need to be ashamed. In *Anggukan Ritmis Kaki Pak Kyai*, sub-title “Semacam Tauhid”, Emha Ainun Nadjib, PT. Bentang Pustaka, Yogyakarta, 2015, 246.

⁶⁸Socialism and communism is like rice and (cooked) rice. Socialism is perceived as the early phase while communism is the advanced phase. In Sub-title “Dari Alhamdulillah-Marx Sampai Agama Ditutupi oleh Pemeluknya”. *Ibid*, 319.

⁶⁹Video documentation, *Maiyahan: “Jejak Pulau Atlantis”* was held in Yogyakarta, 26 November 2015 and published in the same date.

not an exclusive forum. It encourages people's enthusiasm for gaining knowledge.⁷⁰ It is revealed by RWA, a novice in *Maiyah*, in a statement:

"Maiyah has strengthened my tolerance to others."

Morality and insight development is not merely in the transfer of religious and moral messages to an individual. The process inevitably necessitates a constructive circumstance for the establishment of virtuous thinking. Nevertheless, we live in an era where the challenges reach their peak.⁷¹ When the world has greatly affected an individual's attitude and behavior, the solution is to construct a supportive circumstance towards a decent and virtuous society. The atmosphere in *Maiyah* forum is effective in supporting the development of noble society. The teachings lightly presented in the forum as supported by *gamelan* as a means to integrate with local wisdom can be absorbed easily by *jamaah*. No doctrine is involved in this forum. Each individual consciously grasps what is generated in the forum. It is inseparable from the atmosphere that is conducive and disciplined, yet flexible and convenient. Thus, it is perceived that *Maiyah* has contributed in human resource development in Indonesia, in particular in terms of way of thinking.

D. Conclusion

As an intellectual, humanist, religious scholar and artist who devotes himself to the community, Emha Ainun Nadjib or best known as Cak Nun, has lucratively established a forum, well-known as *Maiyah*. This discussion forum is used to express his perspective on religious, social, political and other issues.

Maiyah is a movement where the participants (*jamaah*) can discuss general issues, such as social, politics and culture, as well as religious discourse. It was initiated in Jombang, in 1993, and originally named after "Maiyah Padhang Mbulan". Furthermore, this movement spreads over several regions with different names. Cak Nun principally employs this medium to disseminate his point of view to others, but not to doctrine them. *Maiyah* embodies some basic values, namely education value, social value, cultural value, and religious value. Those

⁷⁰*Ibid.*

⁷¹Many *mubaligh* tend to assume that morality is all about human, but overlook the reality that people live in a system of values and mechanism which morality is poor. Consequently, people are encouraged to have low morality. Hence, in addition to individual development, the macro-level system that stimulates the low morality in society must also be restored simultaneously. *Op. Cit*, Emha Ainun Nadjib, 124.

values significantly influence the *jamaah* in terms of their typical characteristics.

In association with the social context, the *jamaah* perceive they have more tolerance to the diversity in Indonesia as well as higher eagerness to provide benefits to others as a part of worship. Tolerance can strengthen the unity and harmony, and resolve the current sensitive problem in Indonesia, particularly after several controversies in society related to racial and religious issues. *Maiyah* also guides *jamaah* to contemplate the meaning of worship and to rejoice in performing worship and other religious practices, instead of doing it as a formality to God.

Maiyah is one of the alternatives for people who seek for the essence of spirituality, social, education, and culture. They can obtain what they look for just by attending the forum. In repair general, such forums and discussions can be leveraged as medium for people in Indonesia to optimize their critical thinking and awareness toward the phenomena in various aspects of life, such as economic, social, political, and religion. This critical thinking will have a positive effect for the human resource development in Indonesia and be able to resolve the problems of life. In addition to critical thinking, the value of tolerance as practiced in *Maiyah* is an example for people to deal with the diversity in the society, nation, and state.

Finally, it will be effective for formal educational institutions in Indonesia to apply the values of education, social, religion, and culture as practiced in *Maiyah*. Particularly, it should be emphasized on the principles of togetherness and equality since these values will definitely have a positive impact on the educational practices in Indonesia, since they accommodate learners from diverse ethnic groups, languages, and religions.

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