

"Maiyah Juguran Syafaat: Implementation of Emha Ainun Najib's Religious Thought in Sinau Bareng Activities Based on Multiculturalism and Diversity"

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Abstract

The Western considers Islam to be anti-multiculturalism. One of these spiritual practices is the "Maiyah tradition of Juguran Syafaat" (J.S) Ainun Najib developed. This study aims to analyze the Islamic religious tradition develops joint learning among followers based on a synthesis between Islamic spiritual teachings and Javanese culture that emphasizes respect for diversity. Emha Ainun Najib introduced the religious learning tradition of Jamaah Maiyah Juguran Syafaat. The method uses qualitative research designed by a phenomenological approach; the type of the research is a case study. Research result; 1) Multicultural learning approach, Peer Learning, and Andragogy approach; 2) The theme of Sinau Bareng activity with Maiyah JS, follows and responds to the community developments; 3) Egalitarian, Integrative, and Correlative learning models; 4) The philosophical foundation of Multicultural education is based on the concept of Triangle Love (Allah, Rasulullah, Human). The conclusion; Implementation of Emha Ainun Najib thought in Maiyah JS; perspective of pluralism and multiculturalism through Sinau Bareng activities, there are no restrictions, structural barriers, scientific or specific religious backgrounds for all congregations who attend Sinau Bareng activity.

Keywords; Maiyah Community Juguran Syafaat, Emha Ainun Najib's Religious thought, learning together, Diversity, Pluralism and Multiculturalism

Introduction

Globally, Islam is often recognized as an intolerant religion. However, it is the opposite of Islamists in Southeast Asia, including Indonesia, whose society's attitude has developed race and diversity. Indonesia cannot be separated from the nation's ideology of Pancasila as the nation's philosophy of life and the concept of the nation of Bhineka Tunggal Ika (Martin,

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Theresa, & Ho, 2010). Diversity and interaction between ethnicities, religions, races, and language creates a multicultural society, tolerant of cultural diversity, race, ethnicity, and religion; moreover, Indonesian were well known as Nusantara, lived in harmony in diversity and culture (Wasino, 2013). The Indonesian society's structure is marked by horizontal and vertical characteristics and social units based on religious, ethnic, customs, and regional differences. While the vertical consists of quite sharp differences of layers during in Dutch East Indies period (J.S. Furnivall, 1967).

Indonesia has a pluralistic society in the context of indigenous groups' interests. Geertz, Indonesia has more than 300 ethnic groups of different cultural identities (Nasikun, 2014). This caused potential conflict (Riyani, Wasino, Suyahmo, Brata, & Shintasiwi, 2021); in New Order era, there was a government and society conflict. In the transition period of the New Order to the reform era, communal conflicts occurred based on religion, ethnicity, race, and groups.

In 2010 social conflicts for about 93 cases, decreased in 2011, and occurred in 77 cases, but the number of social conflicts re-increased to 89 cases until the end of August 2012. From January to November 2012, there were 104 conflicts with 8 primary triggers: clashes between residents' 33.6 percent, 25 percent of security issues, 12.5 percent of CSO conflicts, 12.5 percent of land disputes, 9.6 percent of SARA issues, 2.9 percent of access to political conflicts, 2.8 percent of conflicts in educational institutions and 0.9 percent of social inequality (Sumarno, 2014).

The social conflict issue religion-based occurred in several periods of several times; started by DII TII conflict in early independence (Poesponegoro, 2011), in addition, the religious trying to replace the Pancasila ideology, Indonesia is currently threatened by radicalism and terrorism, such as in Bali I, II, and JW Marriot Bombing. Unscrupulous action of radicalism leads to stigma against Muslims who are responsible, and Islamic educational institutions always are the target of these accusations (Ekawati, 2018). there are about seventy-three sects (Zamimah, 2018). Suryanegara, the entrance of Islam to Indonesia influenced the culture and Islamic sect in Indonesia (Mansur, 2014). It was introduced by Islam propagators by acculturating Islamic teachings with local culture to create a friendly and moderate impression, or can be referred to as *The Least Arabized* (at least experiencing "Arabization). The spread of Islam to the archipelago through trade, marriage, social structure (Islamize kings), education, Sufism, and arts and culture (Syifa, 2019).

New Order era, the movement of religious communities received restrictions from the government to maintain political stability and state security, causing the lack of movement and expression freedom of religious organizations, including Islam (Witarko & Junanah, 2018). Then it change, when Reformation era, there was a lot of space for religious organizations, including Islam, to express their freedom opinion; such as Jamaah Islamiyah (JI), Hisbut Tahrir Indonesia (HTI), or Jamaah Ansharut Daulah (JAD), carry out excessive freedom by carrying out radicalism and terrorism movements (Ekawati, 2018).

The uncondusive political system in reform era caused a lot of polemics and tensions in society, The data about social conflicts and potency also the trend of social conflicts in several periods presented (Nasikun, 2014), (Zamimah, 2018), (Ekawati, 2018), (Syifa, 2019), (Muliono, 2020), the diversity, plurality in Indonesia still potential to create social conflicts both vertically and horizontally. Several ways can be used to counter the influence of radicalism and terrorism are; 1) embed the spirit of nationalism and love for the Indonesian Republic; 2) Enrich religious insight that moderate, open and tolerant; 3) fortify self-confidence that always is aware of provocations, incitements and terrorist recruitment patterns in the

community and on social media; 4) build networks with peaceful communities both *offline* and *online*, to enrich insight and knowledge; 5) join peaceful groups as community media to provide the virtual world with plenty positive messages of peace and love for Indonesia, the importance of middle way approaches (moderate) which views diversity as a struggle capital in delivering the religious da'wah to maintain community-based nationalism(Huda, 2018).

The various of Islamic religious traditions in Indonesia; i.e, Muhammadiyah emphasizes the purification of Islamic teachings, the characteristic of Muhammadiyah thought is dialectic-hermeneutics by *tajdid* and *ijtihad*; as an early movement, denounced the erased of old cultures with new ethos, and tried to achieve the ideal social transformation. (Hapsari, 2012). Nahdlatul Ulama (NU) adopts the culture of majority Muslim archipelago, the difference interpretations of science discipline, madhhab and and religious interpretation according to NU are the breadth of Islam (Said, Pongsibanne, & Sobariyah, 2020). In addition NU and Muhammadiyah, there is Wahabist who strongly oppose *heresy*, *tasryk* and *taklid* (Shidqi, 2013). The phenomenon of Islamic and cultural movement initiated by Emha Ainun Najib (Cak Nun); recitation with a discussion approach or called *Sinau Bareng*, He created congregation called *Maiyah*, and the vessel called *Simpul Maiyah*. At the beginning of *Maiyah*, it was only located in 3 big cities East Java (Padhang Mbulan), the rta (Kenduri Cinta), and th. Their knot (Mocopat Syafaat) then developed into many knots in other cities of Indonesia, such as Semarang with Gambang Syafaat, Maneges Qudro in Magelang, and many others; even in Europe, there is a maiyah knot called Mafaza, the diaspora founded it in Europe, it is one of the youngest maiyah nodes(Nugraha, 2015). Fandom's study with *Maiyah's* participatory cultural approach focuses on the finding of interdisciplinary and contextual knowledge through the spirit of collectivism, related to Emha Ainun Najib as a figure, reference and central core of the recitation is creating a *Maiyah* militancy movement with certain level, breaking through virtual boundaries(Rony K Pratama, 2011). The values of religious humanist education in *Maiyah Bang Bang Wetan* Community Surabaya, are divided into; 1) Egalitarian values; 2) The moral theology values(Syarifudin, 2017).

The religious experience of *Jamaah Maiyah Gambang Syafaat* Semarang is divided into three episodes (Afif, 2018). Another theme is the spiritual aspects of *well-being Jamaah Maiyah* which consists of personal, communal, environmental and transcendental (Afif, 2018). *Maiyah Kidung Syafaat Salatiga* community, the multicultural education that has always been maintained and developed, each theme that discussed in recitation and the behaviour in their socialization of *Jamaah Maiyah Kidung Syafaat* that found in daily aocialization (Nas'atul Akmaliah, 2017). Cak Nun's main spiritual teachings are prayer and dhikr, that the congregation positively feels the impact on their soul, heart, mind, life, and career (Jamuin & Yulia Eka Safitri, 2017). The transformation of Islamic education through *Maiyah* by Cak Nun includes; 1) *Maiyah* conducts recitation on Islamic education through discussion on social, political and cultural matters; 2) Cak Nun and *Maiyah*, did a transformation of religious teachings by shifting the doctrinal model to reciprocal discussion; 3) *Maiyah* has a value base of education, social, and cultural values; 4) *Maiyah* as a congregation promotes tolerance and diversity in Indonesia as an inseparable part; 5) *Maiyah* as an alternative of Indonesian to study religion, social and culture; 6) *Maiyah's* multicultural education concept can be used for formal education in Indonesia (Panggayuh, 2018). *Maiyah Juguran Syafaat*, the management of activists at JS is by inner touch, of praying, wirid routinely, and divinity discussions. Activists keep the relationship through social media and by visiting their homes. They won't the relationship only among members except it can make the relationship more harmonious(Panggayuh, 2018).

Maiyah in a recitation always involve the culture and multiculturalism concept, for example, the Gamelan Kiai Kanjeng, Islamic values as a plural religion, respecting diversity and tolerance, in every Sinau Bareng recitation, is always attended by all levels of society, every social structure, ethnicity, religion, or certain scientific backgrounds allow to joint, it covers with Nusantara culture as an accompaniment, makes this community grow fast and create a multidimensional discussion and interaction space. Several studies on Maiyah were dominated by studies of religiosity, culture and fandom on the figure of Cak Nun; there is less research about the themes of Diversity and Multiculturalism in Maiyah, so the researchers interested in conducting research entitled; "Maiyah Juguran Syafaat: Implementation of Emha Ainun Najib's Religious Thought in *Sinau Bareng* activities based on Multiculturalism and Diversity"

Theoretical Framework

Durkheim, religion comes from society, distinguishing between sacred and profane or worldly. According to him, the basis of religion is the embodiment of collective consciousness and others; God is viewed as a symbol of a society that collective consciousness then transformed into a joint representation. According to him, religion is a symbol of collective representation in an ideal form, it is a means of strengthening the collective of religious rites. Mapping the historical framework of 'basic religions' and their sociological implications becomes the "soul" of a society. Through in-depth research with a social approach, Durkheim found an essential element of sacred and profane religion, totems, taboo, spirits, ancestral spirits, sacraments, sacrifices, magic, and other rituals, then he concluded that "beliefs and rituals religion is symbolic expressions of social reality" further the modern religion departs from the primary forms of classical/primitive religion that evolved into modern religions, his view; although simplistic, generalizes in the sociological development considered as a key of sociological religion theories. He is trapped in a reductionist, where morals and religion are reduced to "the social". In fact, the relationship between moral and religious psychological experiences with rational ones is not as simple as Durkheim said (Morphy, Merllie, & Jones, Robert Alun, 2002) (Daniels, Pals, 2011). Weber states that it is not necessary, that behaviour or logic religious and magical should not be separated from daily life activity, since the purpose is basically economic (B, Turner, n.d.) (Launay, 2022) (van Binsbergen, 2021). According to Marx, religion can addict the adherents, religion is nothing more than a human nature projection (Noor, 2010). The creation of universe, religion has close involvement of human, the existence of religion and society is depending each other since the affected values of God that connect human and spirituality (Europe, 2022). Religion is across discipline (Casey, 2021). In Berger's theory, religion is a sacred protector for society and culture, keeping all in one common language that interprets major existential issues that underpin social and cultural claims to represent reality (Heljm, 2018). From the above opinion we know that religion is a large space that is very close to belief, spirituality and community control pattern, Dukheim concludes that religion is a beliefs system and practices that connect sacred things among followers, Weber's perspective; religion is a power that works for social change, while Marx means that religion is a tool used by capitalist society directly or indirectly to create and maintain social inequality, while Peter L Berger states; religion prioritizes the function of peace development. So sociologically, religion is a universal culture in all types of society although the rules are different in nature (Barman, 2022).

Islam has come since 1400, confirming the humans' glory (*karamah insaniyyah*) regardless of skin colour, nation and language (Rosyad, 2020). Unlike other previous formal Islamic organizations (Muhammadiyah and NU), there is a culture-based Islamic movement

conducted by Emha Ainun Najib (Cak Nun) called Maiyah. His distinctive religious thoughts differ from formal Islamic religious institutions as follows;

- 1) Liberation, Cak Nun's perspective is based on Indonesian reality, which is shackled to various cultural problems, secularism, materialism, hedonism, extremism, and fanaticism due to globalization; so, he delivers his humanistic ethos based on liberation from an inappropriate lifestyle to be more religious, this liberation refers to the ideology of limits, where he said that freedom is the meaning of limitations. The concept of cosmic consciousness is that humans are creatures with limitations so they need to obey the *sunatullah*. Then the influence of primordialism makes them lose the freedom and authority value of individuals, such as politics, religion, economy, education, culture and society, academic and religious groups that emphasize textual without contextual considerations socio-cultural sensitivity will create contradictions over the freedom value. Furthermore, freedom also emphasizes the practice of rational religious life that demands the reform of efforts to ijihad religious texts (Al-Quran and Al-Hadith). According to Cak Nun, the spirit of liberation realized the order of religious life which always emphasizes the actualization of freedom and authority as a part of human nature (Faiz, 2019).
- 2) Naturalism, Cak Nun said that *Sunatullah* is a whole unified nature (theological dimension) absolutely and cultural nature (sociological dimension) which dynamic (E. A. Nadjib, 2015). The Maiyah community must be able to actualize their thoughts and balance to adapt to various opinions and ways of thinking to be more open-minded, Cak nun creates a space that meet both.
- 3) Tolerance, Cak Nun stated that the true root of tolerance and plurality is humans' nature as a caliph capable of realizing social harmony with the role as executor of nature and determinant of culture. There are six actualized principles; a) *rahmatan lil alamin* is realized by always keeping the reputation; b) tolerance is manifested by understanding and associating among society and respecting one's spiritual identity; c) respect is realized by implementing the provisions of religious law by trying to obey them and appreciating the diversity in Indonesia; d) respect is realized by complying the religious law and regulations made by ulama and government; e) good prejudice is realized by not demanding the individuals or groups' truth, so there are no claims or heresies and distrust of others based on it; f) nationalism is realized by always imitating the spirit of diversity so create a responsible mentality (Wildhan & Azizah, 2021). Cak Nun's religious thoughts at Sinau Bareng with Maiyah resulted in the teachings about diversity and multiculturalism.

Method

The phenomenological approach is applied to reveal the Implementation of Emha Ainun Najib Thought in Sinau Bareng Activity Based on Multiculturalism and Diversity, which focuses on the experiences of Jamaah Maiyah JS. The object of this research is located in Banyumas Regency, Purwokerto City and some of the Purbalingga Regency area; the following is a research map in Purwokerto City and part of Purbalingga City, see Figure 1.



Figure 1. Locus Penelitian

Source: geoportel.jatengprov.go.id tanahair.indonesia.go.id
Earth Map Scale 1:25000 base map ESRI Imagery

Table 1. Detail of method used

Phase 1	Literature review including the conceptual framework
Phase 2	Observation of Sinau Bareng with Maiyah JS 92-107 edition
Phase 3	Interview the activists and Jamaah Maiyah JS about diversity education in diversity, pluralism and multiculturalism values

Research subject: *informant, respondent, document*

Key Informants

The subject of this research are Jamaah Maiyah JS. Sampling method through *purposive sampling method*. Researchers also conduct a participatory observation on Sinau Bareng activities editions 92 to 107. Sinau Bareng activity was observed, recorded and documented as the data or field notes and, in-depth interviews were conducted to collect the data on the plurality and multicultural values of activists and Jamaah Maiyah JS Banyumas. The informant’s age is between 18 to 46 years old.

Source of Data

The interview transcripts and the results of observation when attending Sinau Bareng activities with the Maiyah JS religious community, the researcher positioned as human instruments which spend a lot of time in the field. The data source is the testimonies or statements of informants, the technique in determining the informants takes purposive sampling technique based on the regional mapping. The number of research informants was collected by using the snowball sampling technique.

Data collection techniques

Interviews and direct observations during Sinau Bareng activities that directly obtained from activists, Jamaah Maiyah. The observation was done from October 2020 to February 2022, there were several activities; 93-100, and 104 editions, is held online via Youtube because of *Pemberlakuan Pembatasan Kegiatan Masyarakat or PPKM* (Restrictions on Community Activities) and only attended by activists. In-depth interviews were conducted to collect directly the data of diversity education based on plurality and multicultural, event, situation, and the data related to plurality and multicultural values in Sinau Bereng activities

with Maiyah JS in their daily life. Researchers used in-depth and unstructured interviews, using a *smartphone* to record and take pictures during the interview. Key informants interviewed include; 1) the Chairperson of Maiyah JS; 2) Jamaah maiyah activists; 3) Jamaah Maiyah at JS knot; 4) Jamaah maiyah outside the JS; 5) The community who have participated in maiyah activities at the JS knot. Documentation is applied to strengthen the reason for choosing *purposive sampling* and supporting data to answer the research question.

Secondary data include 1) diversity, pluralism, multiculturalism and Maiyah books; 2) National and International Journals regarding diversity, pluralism, multiculturalism and Maiyah, 3) archives and documentation obtained by researchers from various sources, both mass and digital media, 4) previous studies that have the same research theme and research object.

Data validation techniques

The result research is interview trancript, field notes and documentation related to Maiyah JS; Implementation of Emha Ainun Najib's Religious Thought based on plurality and multicultural values, then compared and rewrites to answer the research question. Trianggulation data, including interviews, behavior or actions of research subjects, documentation and reports data, after conducting interviews with the key informants, then matched with the field observations results, and other documents. Data reduction is a step or process in selecting information.

Data analysis technique

Interview result and observation has been done is written then re explained in simple factual sentences in order to be easier to understood deleted unnecessary data.

The data is processed using four reflective, intuitive, and integrative techniques. At this stage, the data obtained were collected and then written with field notes separately for each applied data collection technique. Then the collected field notes were compiled in a "*filling system*" based on the qualitative analysis coding procedure(Creswell, 2017). The data analysis with the previous character described with the following flow:

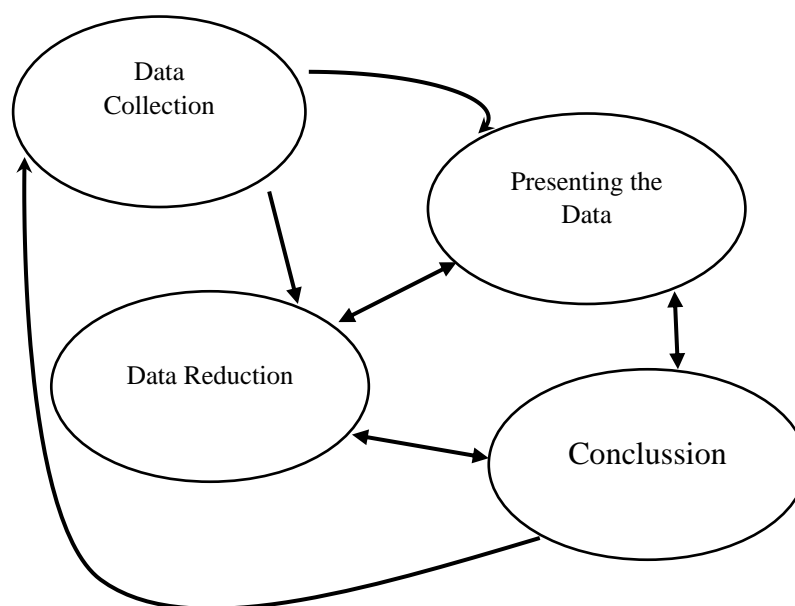


Figure 2. Flowchart of interactive model data analysis techniques

Result

1. *Cak Nun's Religious Thought (Maiyah)*

a. *Maiyah Ontology*

Maiyah will not reach an absolute understanding as the reference; it is just an element that has not a representative burden; Maiyah is based on the search for continuous knowledge, beauty, and goodness to get intimate togetherness. The "endless" process is done to confirm and rediscover the 'from where' (*sangkan*) and 'to where' (*paran*) of humans. The foundation of the human journey value of Maiyah is not only looking at the world as a final journey, but also realizing the afterlife. Maiyah views both as a continuous journey resulting in the conceptualization of afterlife. Both are on the same basis and axis, although the "space and time" boundaries are clearly different. These two dimensions in Maiyah's sense are based on the awareness of human doubt and role (Rony K Pratama, 2018).

b. *Epistemologi Maiyah*

Maiyah put this epistemological realm; first, the truth in Maiyah is not final because it cannot be separated from the relativism of who recognize the self-truth. So, the truth lies in a process, Maiyah puts pressure on "trying to find truth" through continuous dialectic in order when certain truths are embraced, is on broad scale. Maiyah does not pretend to get the truth but is in the process of truth-seeking become the basic, Maiyah develops, to seek more, Maiyah develops, to seek more, wrestle, and enjoy the development of science. This kind of verification method is continuously done personally, communally through behaviour, truth differentiation and justification relatively thin (Rony K Pratama, 2018). Second; truth is positioned as private then must be expressed to create *kebaikan liyan*. Maiyah jumps to one step in goodness because of the truth, while projecting goodness is an attitude of wisdom. The Maiyah holds wisdom through goodness in social life. The various parameters of goodness, actually in Maiyah narrates goodness to others, because they realize that they have a level and resolution of individual truth so create goodness which is a characteristic of wise and prudent human, while the goodness create social harmony, where the cause and effect law is applied. Third; the two dimensional dialectics between good and bad create beauty, Maiyah guesses both as a harmony of non-black-and-white, but a collection of life diversity. Maiyah tries to expand and dilute these fragmentary boxes into a common aesthetic perspective of the world (Rony K Pratama, 2018).

Epistemologically Maiyah is based on the triangle of love (Love); the typological awareness between Allah SWT, Rasulullah (the Messenger and the servant of Allah,). God is the primary factor with Rasulullah, "in seeking solutions to all problems" (Rony K Pratama, 2018).

c. *Aksiologi Maiyah*

Maiyah focuses on many things that cannot be categorized partially. There are three things; the first is values deconstruction, to "resolve" a particular establishment that many people usually recognize as something new, stagnant and absolute. Maiyah offers values of deconstruction result as an alternative to scientific discourse. Second, perspective exposes an object not only through the point of view, but also the resolution, distance and point of view.

The coordinate point looks at something related to the subject limitation; Maiyah uses a method to conclude something. Bounded to conclusions on limitative and unrepresentative premises will result in pseudo conclusions. Different views mean un-deviate, nevertheless have special preferences. Third, Maiyah implicitly expresses the culture, and various establishments

hegemonically, Maiyah "strikes" the establishment of structural, or post-structural approach, without being a structuralist. Looking at it this way gives a broad perspective comprehensively (Rony K Pratama, 2018).

d. *Maiyah Values*

- 1) Educational values; religious and humanism education, the purpose of this value is human or mature Maiyah people, independent and respectful of others, critical thinking and behavior between them and their environment can communicate well in various aspects (Jamuin & Yulia Eka Safitri, 2017).
- 2) Social Values, the main aspect that is always emphasized in Maiyah is that every soul person, is a controller for every action. The social value in Maiyah is very substantial, Cak Nun is the light of logic in Sinau Bareng, for example in Sinau Bareng activity, it is involved in various social elements; Gamelan Kiai Kanjeng. Maiyah religious values are applied through social work, and socialization with entities outside Maiyah and Islam.

Social values are built by eliminating structural, economic, class and scientific boundaries, egalitarian values are well socialized during Sinau Bareng activities.

Maiyah creates space and provides opportunities for worshipers to discuss interactively with others, the basic principle of socialization.

- 3) Religious Values are an elaboration between Educational and Social Values, a statement that generally all elements in human life are always bound by religious values. Cak Nun said that the built religious values are always flexible and fast adapt to the society; the most important is a message can be captured and enlighten humanity and delivered inclusively, this method is usually done by Walisongo when they spread Islam in the archipelago.

Maiyah said that the religious side is related to each person individually, but the form of human interaction is strongly influenced by religiosity, for example, human life cannot be separated from Allah and the Prophet Muhammad SAW love.

- 4) Cultural Values, in a broad perspective, culture according to Jamaah Maiyah can be interpreted as the congregation's customary values even in spontaneous discussions, for example, an orderly and a harmony culture, critical thinking in reviewing a problem, mutual respect, honesty and other. As an education agent, in this forum, Maiyah upholds and enhances indigenous cultural values in Indonesia and manifested values. Sinau Bareng discussion with Maiyah, cultivates a critical thinking process for every congregation, may the impact may be significant, but it provides guidelines and changes for them to have more flexible and tolerant thoughts. (Pertiwi, 2018).

e. *Maiyah Method*

The learning method at Maiyah is different from other recitations that exist at school or University, that at Maiyah only need a membership card, and all can study together (Sinau Bareng). There are various backgrounds in Maiyah: professors, students, bricklayers, and pedicab dri; they blend and have no structural or academic barriers (Arrosyid, 2022). Every Maiyah node has characteristics and has a particular method, for example in Ungaran there is Maiyah node called 'Gugur Gunung', and they usually discuss self-development in agriculture. In Kudus there is a 'Sedulur Maiyah' Kudus (Semak) node which concentrates on raising local

potential such as exploring the knowledge developed by Sosrokartono, and discussing Shalawat Asnawiyah (Arrosyid, 2022).

Maiyah understands that one of the human rights is knowledge such as the right to learn, whatever and wherever we are. The following is delivered by Maiyah's learning method:

- 1) Deciding the various themes of Maiyah is not based on a particular point. However, it seems flexible, and it is just not an instrument of discussion, but transcends and breaks the limitations that separates the discussion. The flexibility of themes provides a new discourse as well as an antithesis to the academic public space which is often embedded in formal educational institutions, Maiyah as an "alternative" socio-cultural space also can be seen as a production forum, reproduction and deconstruction of knowledge.
- 2) In the early activity of Sinau Bareng, begins with a discussion providing a general description of the theme of Ontology as an early perspective of started dialogue. The presenter or moderator reads the prologue; then the congregation responds based on their knowledge and capacities.
- 3) The discussed themes are always connected to local, national, regional, and international issues.
- 4) Maiyah also discusses more personal problems such as the congregation's anxiety about something, then responded by others.
- 5) The dialectical process is built, based on the philosophy of essentialism, universalism totalization and holistic.
- 6) Maiyah uses a verification approach for new knowledge formulations in order more dynamic so the intellectual is not stagnant.
- 7) The held discussion is a mutual discussion, with the theme that responded actively-creatively, based on Hegel's terms of thesis, antithesis, and synthesis. A truth at another time can be different or creating new knowledge and perspective.
- 8) Knowledge is built using a methodological path connected to empirical behavior, creating good scientific awareness. The Maiyah scientist is not a rigid and stagnant identity, but a disciplined person in finding processes and producing knowledge.
- 9) Maiyah in pursuing science and knowledge is not as complicated as scientific path, Maiyah can be formed anything depending on the taken perspective and essential, in Maiyah term, a person is free to sprinkle something according to his capacity and scientific background.
- 10) Maiyah intellectual tradition grows by prioritizing educative and dialectical elements, the fertilized scientific discourse is responded to and contemplated in the context of self-growth.
- 11) The thinking process in Maiyah is like a skipper who controls all human mechanical activities; beyond thinking Maiyah is also oriented to seek life.
- 12) Maiyah gains knowledge to "love" endless wisdom (Roni K Pratama, 2018).

f. *Maiyah Values Learning*

Sinau Bareng activities that has been created and developed by Cak Nun become a standard/foundation in each Maiyah node. The standard of learning as follows:

- 1) Learn from anyone, anytime and anywhere, of sources knowledge by conducting a dialectical discussion process; at Maiyah always be taught to find something right and how it is right, not who is the most correct (Najib, 2016).
- 2) A truth must be wise and beautiful (Najib, 2016).

- 3) There is no teacher and students structure in Maiyah, because these two words have different histories, the teacher is from Indian, and the student is from Arab Islamic civilization (Emha Ainun Nadjib, 2015)
- 4) Maiyah is a vehicle for critically discussing various social, cultural, political, or religious issues.
- 5) Maiyah in terms of formal and non-formal education (Maulana & Azizah, 2021).

Discussion

1. Profile Maiyah Juguran Syafaat

Juguran Intercession which is the Node of Maiyah located in Banyumas, AG: the history of the formation of Maiyah Juguran Intercession:

“Maiyah JS started from a gathering of SMA N 2 Purwokerto students: RK, AS, KK, from 2003-2005, discussed about various topics, it was the seed of Maiyah JS. RK and friends from 2005 to 2006 attended Caknun Kiai Kanjeng (CNKK) recitation, at Mocopat Syafaat Yogyakarta, Kenduri Cinta (Jakarta); besides they are studying, they gathered and discussed social developments, also themes being discussed by CNKK and Kiai Kanjeng at Mocopat Syafaat, and other discussion. RK and friends, in 2010, conducted a Cultural Workshop aimed at all communities in Purwokerto.

The name of Juguran Syafaat (JS) was chosen since juguran means “sitting or chatting”, and syafaat was the name of an existing node; the word Syafaat, according to AG comes from the hope of God's blessing through Kanjeng Nabi. The place used for Sinau Bareng activities, was conducted in the early event was held at the Banyumas Deputy Regent's Hall, until 86th editions on March 2020, since the deputy regent of Banyumas fully appreciates to JS's activities. Since the Covid 19 Pandemic, it was conducted *online* via youtube on 87 to 92 editions on November 2020 that took place on studio 4 Java Exposure Purwokerto, owned by VK, one of the activists in JS.

2. Implementation of the religious thought of Cak Nun, Maiyah Juguran Syafaat (JS) based on Diversity and Multiculturalism

- a. Diversity Education in Maiyah JS reflected from the attendance of Sinau Bareng activity consist of various levels of society, groups, backgrounds and certain scholarships, even those who have different religions may attend the activity, in Maiyah JS all members who participated were free to study together and got the same opportunity of free speech, if we refer to the theory of multicultural dimension presented by Banks, Maiyah JS corresponding with him in the equality education, accommodate the congregation's differences and free to deliver the opinion on regarding their knowledge and background. The structural management of JS also consists of various ethnicities, races, and religions; even there was a Christian activist. They attended the Sinau Bareng Maiyah JS activity based on their diversity awareness, and had the same goal of learning together without structural or academic barriers. In setting the stage, there were no boundaries and barriers between resource persons, congregations, and activists, all were in a circle sitting on the same level called *lesehan* (*sit together on the floor*), resource persons were not the primary knowledge source, even the members of other congregations are always asked to share their knowledge related to the discussed theme, all Sinau Bareng participants are free to express their opinions and take the delivered knowledge by other.

- b. Multicultural learning approach uses Peer Learning and Andragogy approach; the resource persons will ask the congregation at the beginning of the activities about the news, conditions, developments and even the anxiety being experienced then, they respond based on their capacity, background, knowledge, and experience, this approach is very appropriate because it can elaborate the Jamaah Maiyah's experience with their knowledge, and this is suitable with the dimensions of educational equality and learning that Banks stated.
- c. The Theme of Sinau Bareng Maiyah JS activity follows and responds to the development occurred in the community; a week before the Sinau Bareng activity, the activists held a small discussion between them to determine the theme of Sinau Bareng Maiyah JS recitation, and they asked each other about the developments are happening in the community. The discussion results are used as the themes and reviewed at Sinau Bareng activities monthly.
- d. Diversity, Pluralism and Multicultural in Sinau Bareng with Maiyah JS activities are carried out in an egalitarian way, in Maiyah JS always emphasized Emha Anien Najib's message.



Figure 3. *Picture of Jamaah Maiyah JS*

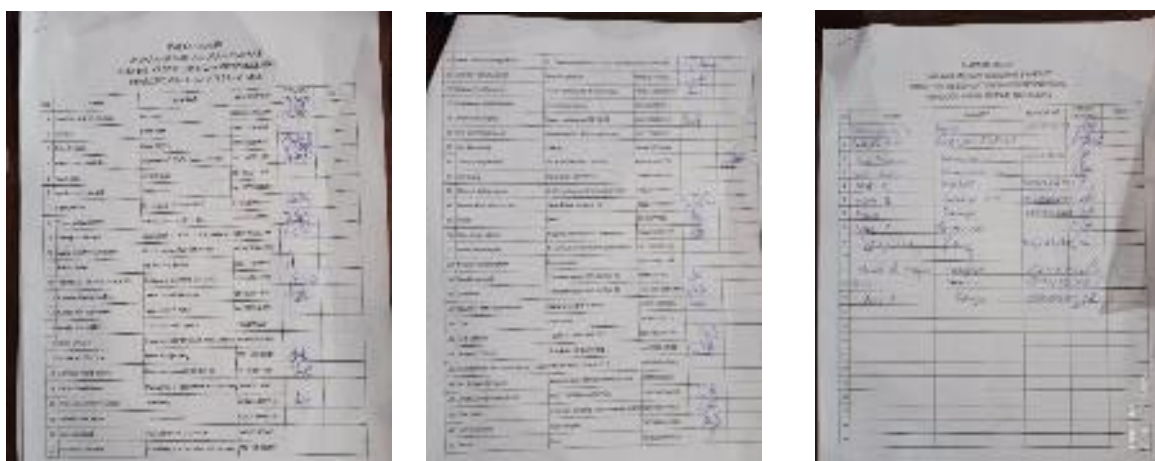


Figure 4. *Attendance List of Sinau Bareng activity 103rd edition on October 2021*
Source: (Researcher Documentation 2021)

Figure 5. Attendance List of Sinau Bareng activity 104th edition in December 2021

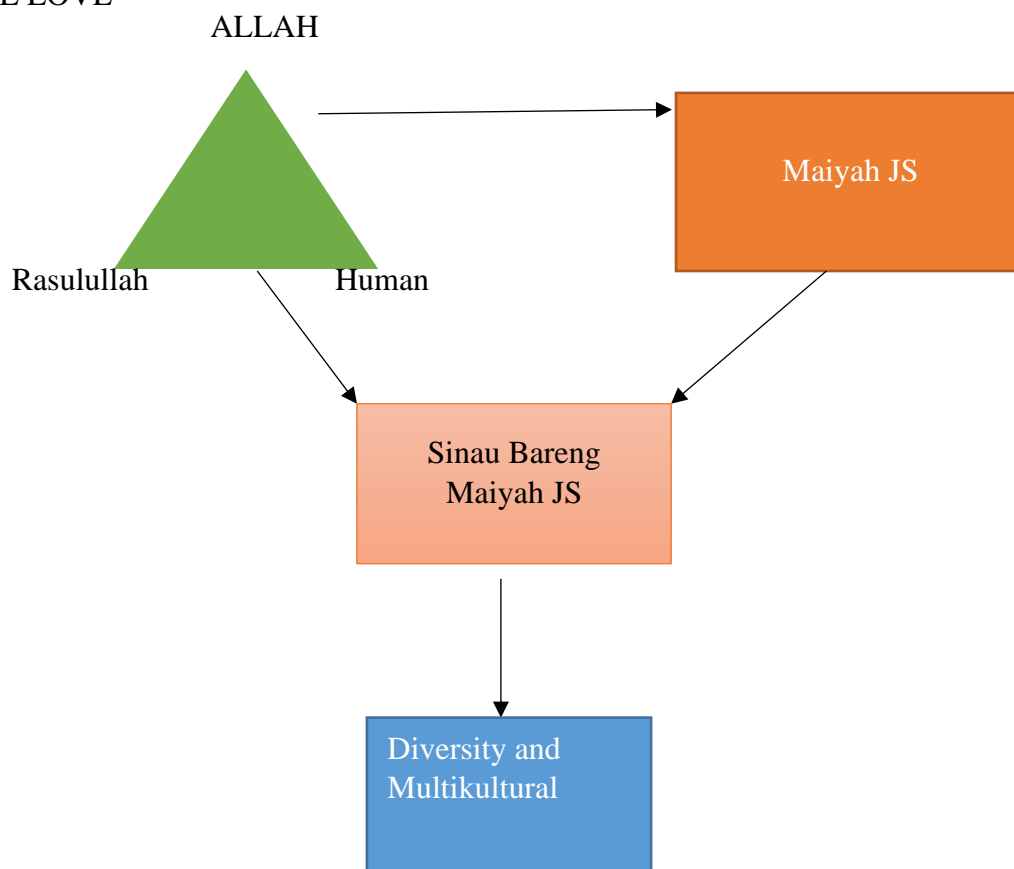
Figure 6. Attendance List of Sinau Bareng activity 107th Edition in March 2022

Source: (Researcher Dokumentation 2022)

- e. Sinau Bareng Maiyah JS activity in discussion and problem solving based on the theme of the study which relates to a correlative integrative approach, with various scientific methods. Cak Nun's words also inspire this Arabic *is cultivated*, *West is in Ruwat* (free from bad destiny), and *Java is taken*, means which hat using any approach in problem-solving and learning as long as it is excellent and easy to be understood by Jamaah Maiyah JS, and this is also by the dimensions of content integration by Banks.
- f. The philosophy of religious thought, diversity and multicultural in Maiyah JS; the widespread acceptance of Maiyah by various spectrums, layers, and the existed backgrounds in society cannot be separated from the philosophical meaning of triangle love by Cak Nun.
- g. Multicultural Interaction of Maiyah JS in the context of interaction with congregations or other religious communities, that Maiyah JS is based on love for Allah and Rasulullah in interacting with others, there is no distinction, partition or discrimination against certain groups, since in Maiyah JS is always taught to love humanity as Allah creature. Jamaah Maiyah JS always has good relations with other communities, congregations or other follower religions, if there is an invitation for a discussion of the

- Forum for Harmony among Religious People or for celebrations of other religious activities, Maiyah JS always respects it, by attending the invitation.
- h. The activity of Sinau Bareng Maiyah JS always presents Culture and Arts; it implemented during the Sinau Bareng recitation are always adjusted to the theme of the study, but most of them are implementing the culture and arts that exist in Banyumas Raya, for example there are Jemblungan Puppets, Gamelan and others. Maiyah JS does this for the next generation not to lose their identity and know the original culture of Indonesia.
 - i. The appreciation concept of Multicultural Education at Maiyah JS is schematic as follows.

TRIANGLE LOVE



Conclusions And Recommendations

Implementation of Emha Ainun Najib's Religious Thoughts of Multiculturalism and Diversity-based in Maiyah JS, where all worshipers without any restrictions, structural barriers, scientific or certain religious backgrounds are allowed to attend Maiyah recitations, the treatment equality to gain knowledge, and freedom to deliver opinion is had by all Maiyah Congregations, such as resource persons, activists or congregations that have the same position, that they are both students who want to learn, then the most important thing is the foundation of Multicultural Education at Maiyah JS is based on the Triangle Philosophy of Charity (Allah, Rasulullah , Humans) all of human activities, interactions with other congregations, followers of other religions, and other communities, all are based on our love for Allah and Rasululloh.

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