

Sinau Bareng With Cak Nun And Kiai Kanjeng In Religious Diversity Perspective (Case Study Of Sinau Bareng Activities Implementation In Batu Malang City 41177 Edition)

Yuni Suprpto*, Wasino Wasino, Thiwaty Aرسال, At. Sugeng P

Universitas Negeri Semarang, Indonesia
Corresponding Author: yunisuprptos3@students.unnes.ac.id

Abstract. Sinau Bareng with Cak Nun and Kiai Kanjeng (CNKK), an interesting phenomenon when Sinau Bareng activity with CNKK on 41177 editions in Batu Malang City, there was a Transgender attending the recitation, it was very rare, the authors are interested in dissecting it using a diversity perspective. Cak Nun responded to Mirel phenomenon that he has gave the congregations with attitude of a verse in Qur'an; *ya ayyuhan naas inna kholaqnakum min dzakarim wa untsa wa ja'alanakum syu'uban wa qabaaila lita'arafiu*, that Allah created humans with male and female potential. As stated in the verse; zakarin (manlike), not mudzakkarin (male). According to the author, the value taken from the events of Sinau Bareng with Cak Nun and Kiai Kanjeng 4117 editions in Batu Malang, is that we should not consider and discriminate other people or humans by assuming that we are superior to others. The analysis of diversity and social studies is that the Sinau Bareng activity with Cak Nun and Kiai Kanjeng (CNKK) accommodates the substantive of diversity value; from a humanitarian point of view. The conclusions of quantitative and qualitative social analysis, that; Malang Community – Mirel (Transgender) = Negative (Does not accommodate Diversity)

CNKK - Jamaah Maiyah (recitation) = Positive interaction (accommodates diversity) with members from various backgrounds and social statuses. Mirel – Environment = Positive Interaction (planting orchids and releasing shrimp in the river, able to preserve the environment). CNKK - Mirel = Positive Interaction (accept Mirel As a human being that the same as other).

Key word: sinau bareng; cnkk; diversity education

How to Cite: Suprpto, Y., Wasino, W., Aرسال, Priyanto. (2022). Sinau Bareng With Cak Nun And Kiai Kanjeng In Religious Diversity Perspective (Case Study Of Sinau Bareng Activities Implementation In Batu Malang City 41177 Edition). *ISET: International Conference on Science, Education, and Technology* (2022), 49-52.

INTRODUCTION

A humanist called Emha Ainun Najib or Cak Nun, conducts recitation activities by framework of Nusantara culture, his thoughts of Plural Islam, embracing all and grace for nature (Nugraha, 2015) (Said & Maya, 2018), (Rachman, 2018)), (Supraja & Al-Akbar, 2019), in accordance with the characteristics of Islam in Indonesia (Zamimah, 2018) (Brooks, Brooks, Mutohar, & Taufiq, 2020) (AR, 2020) (Nurhisam & Huda, 2016) (Hilmy, 2015). Cak Nun deliver da'wah directly to the community, through recitation activities entitled Sinau Bareng, he conveys peaceful and universal of Islamic cultural teachings through discussion and dialectics in Sinau Bareng activities started from Jombang, then developed to Jogjakarta, Jakarta and other cities (Maulana & Azizah, 2021), (Supraja, 2020), (Pratama, 2017), (Ahmad Afif, 2018), Cak Nun always brings a group of Kiai Kanjeng (a gamelan group led by Toto Rahardjo), Kiai Kanjeng and Cak Nun in addition deliver

Sholawat also often singing folk songs such as Gundul-gundul Pacul, Lir Ilir and others (Pratama, 2011). The congregation is called Jamaah Maiyah. It consists of various ethnic groups, backgrounds of social status and even different religions (Pratama, 2018). The development of Jamaah Maiyah was very good, significant, and supported by universal Islamic thought by Cak Nun, as well as Kiai Kanjeng that was very multicultural in arts, makes the researcher interested in conducting a literature and conceptual study on the implementation of Sinau Bareng with Cak Nun and Kiai Kanjeng through point of view religious diversity. Researchers took a case study of the implementation of Sinau Bareng 41177 editions in 2019 on Batu Malang City.

This conceptual study article aims to dissect the concept of Sinau Bareng with Emha Ainun Najib on Jamaah Maiyah in Malang from by point of view religious diversity. Researchers take a case study of Sinau Bareng in Batu City, Malang 41177 edition. The urgency of this article is how

diversity in Sinau Bareng Maiyah activities breaks through the stigma and barriers that exist in society regarding the implementation of multicultural based recitation.

METHODS

This paper uses a literature review study about theme of Sinau Bareng Maiyah CNKK, There are 18 articles reviewed, the paper used is with the theme Sinau Bareng and Maiyah, the results of literature review then associated with the perspective of diversity education, the researcher takes a case study of the implementation of Sinau Bareng Maiyah CNKK in Batu City, Malang 41177 editions.

RESULTS AND DISCUSSION

The Sinau Bareng activity in Batu Malang City on 41177 Editions in 2019 entitled "Uri-uri Lemah Banyu Kangge Anak Putu (taking care environment for generations)" there is something interesting Maiyah's congregation, that there is Transgender (Waria) walking to the middle of them, looking for a seat to attend Sinau Bareng. The excitement was the warm and acceptance welcome of her (Transgender) (Helmi Mustofa, 2019). Then Cak Nun response; "Yes, fine, later we will ask to come on stage," and all congregation has embeded by Cak Nun's thought that all Allah creation of humans has the same degree, there are no upper or lower. Therefore, he invites all to know each other (lita'arofuu). The transgender' name is Mirel. Then the theme of Sinau Bareng reach to the discussion of springs in the Brantas River, then Mirel had to share his experiences about Brantas river, and interviewed by Mr. Jijid and Mr. Doni by asking him that what his views after listening the explanations about the environment at this Sumber Brantas.

All congregation were silent and surprised, after he delivered his experience, that Mirel was a lover of aquatic plants. He mentioned several Latin terms for aquatic plants, including the original in Sumber Brantas, He mentioned some kind of Sagittaria. Unfortunately, there many damaged conditions, in Sumber Brantas rivers. He often releases shrimp into the river, but unfortunately there are many stun gunman, exactly the same as experienced by Mrs. Mayor, when leaning up trash but losing to littering. In fact, Mirel said that if the shrimp are released, will help eat the remnants of the waste so can reduce water pollution.

Then applause from other congregation, several times, Mbah Nun raised two thumbs up to show appreciation and sympathy for Mirel,

unexpected that he really mastered what he delivered and most of us don't know about that, next he told about the latin name of some orchids (Mocodes Jewel Orchid and other) that has dissapeared on the mountain cliffs. He did not forget to mention the Latin terms of these orchids. For example Mocodes Jewel Orchid, and others. He said, that he often planted more orchid, unfortunately people would take them since the price of orchids was quite expensive.

Mbah Nun also suggested to the Mayor that Mirel to be involved in thinking about the program of management, and handling of environment in Batu. At least you can ask for input as a consultant. Mbah Nun consider that Mirel's presence through three approaches, such as in a proverb of Arabic; *la tahtaqir man duunaka falikulli syai-in maziyyah*. Don't underestimate someone who seems below you, because in every thing there is an advantage, that Mirel's presence confirmed it. We often have a tendency to underestimate others, especially when we consider others are "different" from us, and Mbah Nun said, "I am not defending Mirel, but I am defending everything so that we safe in front of Allah." Mirel was asked by Mbah Nun to sit among Mrs Mayor and him. We realized that God had sent Mirel as a resource person whose his insight was important and proved that closely related to the core theme of Sinau Bareng (Helmi Mustofa, 2019).

I think that there is a value that is taken from a very interesting event of Sinau Bareng activity with Cak Nun and Kiai Kanjeng edition 4117 in Batu Malangit was that we should not consider and discriminate other people or humans by assuming that we are higher than others.

His analysis of diversity and social studies in Sinau Bareng activity with Cak Nun and Kiai Kanjeng (CNKK) accommodates the substantive value of diversity from a humanitarian point of view, when CNKK 4117 editions, Mirel who is a Transgender, that many people isolate and underestimate, was given opportunity to come on stage and sat among the Mayor and Cak Nun, to deliver his knowledge about aquatic animals in the Brantas River and various types of orchids, their Latin names and cultivation. Mirel also interacts with environment positively by planting orchids on the slopes of Mount Arjuno to preserve orchids, then Mirel often releases shrimp in Brantas River to reduce water pollution. Mirel's interactions are very positive, by preserving the environment.

The analysis, that in diversity in social studies

quantitatively shows that many people in Malang consider mirel negative because he is a Waria (Javanese culture is called Wandhu), but qualitatively the value of Mirel has a positive impact, by preserving the environment by cultivating orchids and providing knowledge about orchid cultivation science. it is rarely known by people of Malang, based on mirel's knowledge.

Objectively CNKK gives positive awards and Mirel has the right to be accepted in society because Mirel is also a human being with all human traits (positive substance quality value), and based on this explanation, CNKK accommodates diversity, by accepting Mirel in the Sinau Bareng activity (recitation with the Mayor of Malang and maiyah congregation) this is in accordance with Islamic teachings, that it is rahmatan lil alamin (grace to all nature).

CONCLUSION

Malang Society – Mirel (Waria) = Negative (since different) / Does not accommodate Diversity

CNKK - Jamaah Maiyah (recitation) = Positive interaction (accommodates diversity) of congregation from various backgrounds and different social statuses.

Mirel – Environment = Positive Interaction (planting orchids and releasing shrimp in the river, able to preserve the environment).

CNKK - Mirel = Positive Interaction (accept Mirel As a human being are same as other humans).

ACKNOWLEDGEMENT

The author would like to thank the promoters of the doctoral studies; Prof, Dr, Wasino, M.Hum who always provide motivation and enthusiasm to complete research, the co-promoters Dr. Thriwaty Aرسال and Dr. At. Happy P.

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