

## THE CONCEPT OF HUMANISTIC EDUCATION ACCORDING TO EMHA AINUN NADJIB

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### ABSTRAK

Humanisme Emha Ainun Nadjib berpotensi menjadi solusi refleksi kritis terhadap permasalahan kehidupan bermasyarakat. Melalui teori pembelajaran humanistik sebagai model pembelajaran yang menekankan pada memanusiakan siswa, dengan memperhatikan pemenuhan kebutuhan siswa dalam belajar. Melalui pemikirannya yang luwes dapat dijadikan referensi dalam mengajarkan Islam yang lebih netral, penuh kasih sayang terhadap sesama namun juga kritis. melalui bingkai humanis, pemikiran Emha dituangkan dalam topik konsep pendidikan masa kini. Dalam karyanya banyak ditemukan wacana kritis dan tajam, terutama dalam upaya menyoroti realitas sosial, agama, seni, dan budaya. Penelitian kepustakaan ini mencoba mengkaji pemikiran Emha dari perspektif pendidikan humanis. Hasil penelitian ini menyimpulkan bahwa pemikiran Emha mempunyai semangat yang kuat dalam membela aspek kemanusiaan. Semangat tersebut ditopang oleh nilai spiritualitas dan religiusitas yang mengarah pada tujuan etisnya, yaitu kualitas kesadaran. Proses memanusiaakan manusia dalam pendidikan diwujudkan dalam proses humanisasi, pembebasan dan transendensi yang berakar kuat pada ajaran Islam.

**Kata kunci** : humanis, pendidikan humanis, islam

### ABSTRACT

*Emha Ainun Nadjib's humanism has the potential to be a solution for critical reflection on the problems of social life. Humanistic learning theory is a learning model that emphasizes humanizing students, by paying attention to meeting students' needs in learning. Through his flexible thinking, it can be used as a reference in teaching Islam that is more neutral, full of compassion for others but also critical. Through a humanist frame, Emha's thoughts are expressed on the topic of today's educational concepts. In his work, there is a lot of critical and sharp discourse, especially in efforts to highlight social, religious, artistic, and cultural realities. This literature research tries to examine Emha's thinking from a humanist*

*educational perspective. The results of this research conclude that Emha's thinking has a strong spirit in defending humanitarian aspects. This spirit is supported by the values of spirituality and religiosity which lead to ethical goals, namely the quality of consciousness. The process of humanizing humans in education is realized in a process of humanization, liberation, and transcendence which is firmly rooted in Islamic teachings.*

**Keyword** : *humanist; humanist education; and Islam*

## INTRODUCTION

Emha Ainun Nadjib was an Indonesian intellectual and cleric of the 20th century, whose thoughts were focused on humanity (humanism) and the role of religion was always present in all of Cak Nun's thoughts (Emha Ainun Nadjib, 2022b). Freedom and human welfare are missions in Cak Nun's thinking. Cak Nun is known as a critical thinker regarding existing social facts, including in the world of education. Cak Nun's thoughts are embedded in various forms of his works such as essays, poetry, drama scripts, music, and others. There is a fairly rich content of discursive meaning, especially Emha's written works from the 1980s to the 2000s, Emha's most productive period in the field of writing. Emha's thoughts in his writing are very interesting to study philosophically. This study attempts to consistently use a humanist perspective to understand and analyze Cak Nun's works.

Writings about humanistic education tend to discuss three things. First, an article discussing Emha Ainun Nadjib's thoughts about the aims of religious human education (Arfian Bayu Bekt, 2014). Second, an article discussing the position, role, and strategy carried out by Emha Ainun Nadjib as an agent in the literary and social arenas (Agung Tri Debbyansyah, 2020). Third, an article that critically interprets the value content of Islamic education in the poetry trilogy book by Emha Ainun Nadjib (Zaki Imanuddin, 2006). No article has been found that discusses the importance of reviewing the concept of humanistic education according to Emha Ainun Nadjib. This article aims to fill the gap in discussion regarding the relevance of humanistic education as a concept of Islamic education. For this reason, two questions are answered in this paper. First, what is Emha Ainun Nadjib's concept of humanistic education? Second, what is the relevance of Emha Ainun Nadjib's humanistic education in Islamic education?

This article is based on an argument that humanistic education is a factor that influences student behavior in learning. This is because Islamic education materials contain a lot of material content or themes that are relevant to the components and factors of humanistic education. However, it is not yet known whether the implementation of the learning process is by the provisions. To convince this argument, research needs to be conducted to see whether humanistic education has met the indicators of achievement of learning objectives. The realistic conditions as described above are a strong reason to build better education directed at the goal of complete human development (Agus Sutiyono, 2009). There is an urgent need to study in depth the concept of humanistic education by the nation's cultural roots.

In Islam, humanistic education is intended as an educational process that emphasizes the development of student's potential so that it is optimally actualized so that they become Rabbani human beings who can act as 'Abdullah (servant of Allah) as well as caliph of Allah (God's representative) on earth. As caliphs, humans have free will to realize, can think and understand, imagine, create, and act to develop their life in the world. The status of 'Abdullah shows that humans have a willingness to serve God and humility towards fellow humans (Abdurrahman Mas'ud, 2007, p. 135; Musthofa, 2010). This is to Maslow's humanistic theory which believes that every individual has levels of needs from the most basic to the highest, namely 1) Physiological needs, 2) Safety needs, 3) Love and belonging needs, 4) Needs to be appreciated, and 5) Self-actualization needs (Iskandar, 2018).

Humanist education in the perspective of the Qur'an views humans as human beings, namely living creatures created by Allah SWT with certain natures. As living creatures, humans must live, maintain, and develop their lives. As a dilemmatic creature, he is faced with choices in his life. As a moral being, he always struggles with values. As individuals, humans have constructive powers and destructive powers. As social creatures, humans have social rights and must fulfill their social obligations. And as a servant of Allah, he must fulfill his *ubudiyah* obligations (Baharuddin, 2017; Uci Sanusi, 2019). Social ethics are important to maintain as a social responsibility and duty to safeguard

the benefit of the earth. Social ethics must be preceded by an individual ethical foundation. In this case, Islamic teachings about humans are considered versus the assumptions (teachings) of *al-akhlaq al-karimah* in Islamic society (Agus Sutyono, 2009).

Implementation of humanist theory in Islamic education includes; 1) Fulfill physiological needs, namely the need for food and drink, clothing, shelter, including biological needs. 2) Accommodate the need for physical and psychological security. 3) The need for love and a sense of belonging (social) is needed by a person so that he is considered a member of his social community. 4) Self-esteem needs (ego) include the desire to achieve achievement and have authority. A person needs trust and responsibility from other people. 5) Actualization needs are the need to show and prove oneself to others (Iskandar, 2018; Jailani, Suyadi, & Kusmana, 2021).

This research is included in the library research category (Darlington, Yvonne and Dorothy, 2016, p. 76). The data source comes from manuscripts in the form of documents. This research follows the method and direction of thought presented in Emha Ainun Nadjib's thoughts. In this way, it is guaranteed that the research object uses a philosophical-historical approach, that is the data studied is data obtained from the results of a literature review of textbooks that are relevant to the discussion of the research to be carried out, in the form of a historical study or a study of the thoughts of a figure, for later analyze its meaning in depth, so that it can formulate a certain concept (Abudin, 1998, pp. 43–44).

## **DISCUSSION**

### **Epistemological Foundations of Humanistic Education Emha Ainun Nadjib**

Emha Ainun Nadjib's epistemology consists of awareness and knowledge, truth and analogy. Awareness and knowledge are closely related to the concept of knowledge in the Sufism tradition. Meanwhile, truth according to Emha consists of three components, namely (1) individual truth which is included in the narrowest meaning of truth (*benere dewe*), then (2) communal or total truth, the truth of many people (*benere wong akeh*) and finally (3) essential truth which is

usually referred to as true truth (*bener kang sejati*). And Emha's analogy is classified as an analogical metaphor (Abdul Aziz, 2019).

Emha's thinking in the epistemological school of philosophy adheres to the Pragmatic-Instrumental school which was championed by Ibnu Khaldun. Ibnu Khaldun views education as an opportunity for the mind to be more active and carry out activities. This can be done through the process of demanding knowledge and skills (Dyah Putri Musyarofah, 2019). Besides that, through its potential, reason will encourage humans to acquire and preserve knowledge.

### **The Concept of Humanistic Education According to Emha Ainun Nadjib**

According to Cak Nun, education must teach three conditions of awareness or enlightenment so that a person can be said to have ethical and humanistic values, namely:

- 1) Spiritual enlightenment education; human awareness of their qodrat (sunnatullah) as creatures created by Allah, as ethical creatures humans must place themselves responsibly in their roles.
- 2) Mental enlightenment education; awareness that reaches the level of maturity, this maturity value arises from spirituality as a natural human nature. Mental enlightenment will create morality that is firm in its stance and courage.
- 3) Education for intellectual enlightenment; qualities that are formed from human rational potential, intellectuality that is built by rationality forms humans who have breadth and flexibility of knowledge and are expected to be able to solve problems that exist in their environment (Arif, 2021).

Cak Nun's book entitled *Orang Maiyah* describes several things about humanistic Islamic education, namely monotheism, second morals (*uswatun hasanah*), and third spiritual purification (Emha Ainun Nadjib, 2017). Then explained by Cak Nun in the concept of humanistic education, as follows:

#### **a) Education is Humanizing Humans**

Education is a cultural medium for forming humans. The relationship between education and humans is very close, it cannot be separated. Education is humanization, namely as a medium and process of guiding young people to become adults and to become more humane. Education genuinely seeks to form

academic people with insight and a humanitarian personality(Dyah Putri Musyarofah, 2019).

Human profile in Islamic view. First, as a servant of Allah by serving and obeying Allah because it is from Allah that humans were created and it is Allah that humans worship. Second, as Bani Adam, namely by paying attention to human values by emphasizing fostering fraternal relations between people. Third, as a caliph, by being given a mandate, he has the authority to manage and utilize nature and everything in it to meet human needs as a whole without denying the responsibility that accompanies it to ensure that nature maintains its sustainability and balance. Fourth, biological creatures consist of physical forms that are still bound by the general rules of biological creatures such as reproduction and so on. Fifth, humans as human beings have a lot of potential, so this is a differentiator that humans are different from other creatures, such as the ability to speak, remember, think, and master knowledge through certain processes. Sixth, as al-nas with a concept that tends to refer to human status about the surrounding community environment(Emha Ainun Nadjib, 2022a).

#### b) Civilized and Moral Human Education

In Islamic education, there are three terms, namely *tarbiyah*, *ta'lim*, and *ta'dib*, of these three terms the most popular for education in Islam is *tarbiyah* or *at-tarbiyah*.

The basic principles of education according to Cak Nun emphasize the concept of *ta'dib*, which includes knowledge and charity. The existence of charity or what is called direct practice aims to ensure that the knowledge that has been learned can be used well in life (Wildan Maulana, 2021).

#### c) Education grows human awareness of their selfhood

If a person truly knows God with all his mind and all his heart, then this will give rise to fruit that is ripe and comfortable and will leave delicious marks on his soul.(Emha Ainun Nadjib, 2022b). Education accompanies children to discover God's will for themselves, so parents or educators are just people "nguntitin" behind their backs. So at a more advanced stage, students must be able to find benefits or discover potential. Education should be able to lead students to

discover potential and character.

According to Cak Nun, a teacher must have a soul or mind that is close to God. Without a mind that is close to God, a teacher can't lead students to God. (Arif, 2021). The result of believing in God and knowing Him is that you can free yourself from the power of other people, and not be influenced or bound by anyone, because that kind of faith determines that only God is the Almighty who has the power to give life, death, lowering, exalting, giving harm or benefit. , give something, or prevent it. Such a heart will certainly ensure that humans, no matter how high their rank and rank, cannot possibly give something to fellow humans if God refuses it, nor can they hinder something that God will give. Other humans are mere creatures like himself.

Cak Nun's thoughts about humanistic education can be applied in the world of education and help students in the context of *tholabul 'ilmi* because with this method students will understand Islamic knowledge as a whole and with all this knowledge it will create an Islamic generation that is closer to Allah, humans and all creatures. life. Students will also increasingly understand the true meaning of life, so that a Muslim's life will improve day by day with Islam and education.

### **The Relevance of Emha Ainun Nadjib's Humanistic Education in the Development of Islamic Education in Indonesia**

Humanistic education is defined by Cak Nun as an educational process that pays more attention to aspects of human potential as social and religious creatures, and opportunities given by God to develop their potential (Emha Ainun Nadjib, 2022b). Humanistic education is considered relevant in the development of Islamic education if it includes aspects and values of humanistic education. One of them is realizing the goal of humanistic education, namely the salvation and perfection of humans because of their nobility. This education system will shape students into 'abd Allah and caliphs of Allah as noble human beings. Humanistic education views humans as human beings, namely creatures created by God with certain traits. According to Cak Nun, this is characterized by ownership of the right to life and human rights (Abdul Aziz, 2019; Ramat Kamal, 2017).

Humanistic education is not only directed at the task of freeing humans from the shackles of material and intellectual life but must also free humans from spiritual shackles. This concept must be actualized in aspects of humanistic education in the development of Islamic education. Islam, with its religious-tawheed character, integrates spiritual aspects as a unified educational orientation that cannot be separated from social and material aspects to form concrete humans who are perfect as civilized human beings. They are the ones who deserve to be given the title of perfect human (*insan kamil*), exemplary, superior, and noble human beings. This is the profile of a humanist.

The relevance of Cak Nun's concept of humanistic education to the development of Islamic education in Indonesia is as follows:

1. Placement of students as subjects in the learning process
2. The role and function of education as a means of raising students' awareness,
3. Placing social reality as a learning medium
4. Creating a dialogic learning atmosphere that leads students to become tolerant and democratic individuals (Abdul Aziz, 2019; Emha Ainun Nadjib, 2022b).

### **Humanistic Education with Independent Learning Patterns**

The foundation of humanistic education, Cak Nun wants to restore the essence of humans as noble creatures and restore the function of education. Apart from that, it prevents violence in education and the functioning of learning and teaching activities. The goal of humanistic education is to free humans from attachment to teaching and learning activities that have no other place except in the classroom. Apart from that, humanistic education aims to build students' awareness and enthusiasm about learning.

Humanistic education teaches to build the sensitivity of the human conscience according to the concept of wholehearted education. Wholehearted education also humanizes humans through dedication to students with a conscience. So it is not easy for teachers to get offended or tired of teaching the material, even though it is difficult for students to absorb it unless they learn it



themselves. This way of learning is called the wholehearted education model.

The idea of freedom to learn is by the basic character of children, especially in elementary education. That every child has basic and main potential, namely curiosity (Ikhrom, 2021).

Freedom to learn is not a new idea, because many years ago Paulo Freire wrote a book entitled Pedagogy of Freedom. Having independence means having the ability to do something for yourself. Theoretically, freedom to learn is closely related to responsibility and independence. When responsibility is given fully, then he will have the freedom to assume that responsibility. This means that independence and responsibility are two closely related things. Furthermore, independence and responsibility will become stronger when both are given fully (Ikhrom, 2022).

The relevance of Cak Nun's humanistic thinking and the concept of independent learning in learning is that learning will be carried out well if educational practitioners can look beyond the philosophical aspects as the basis for its formation, because an educational concept can be said to be an application of philosophical thinking, in this case humanist thinking. (Emha Ainun Nadjib, 2022a). Cak Nun has broad coverage regarding the discussion of education taking place in Indonesia so it is simplified into three main themes, namely:

- 1) Liberation as an effort to reconstruct religious life so that Muslims can always be broad-minded, able to position themselves proportionally in all aspects, and not be easily understood by being carried away by narrow religious understanding because they do not understand the true nature of religious values themselves.
- 2) Tolerance is a must for Muslims based on six principles, namely: *rahmatan lil alamin*, tolerance, respect, respect, *husnudzan*, and nationalism (Ramat Kamal, 2017).

The child's way of thinking is independent. Children usually say and ask whatever they want to say. Children also dare to say whatever is on their minds. In addition, they come to school bringing, at a minimum, some major potential that is ready to be developed. Children do not come to

school empty-handed. They come with potential attitudes, beliefs, ways of life, and even knowledge (Ikhrom, 2021; Khobir, Sopiah, & Hasanah, 2021).

Thus, the policy of independent learning is by the mission of humanistic education. Humanistic education has a mission to help people who desire and fight for the realization of a better social life, based on the principles of humanity, serving the interests of fellow human beings.

## CONCLUSION

The results of this research show that the development of children's potential can only be realized if the implementation of education is based on humanistic principles, namely the protection of human life values, honor, and dignity. This protection functions to ensure that a student's potential can be actualized to the maximum. Humanistic education in Islam seeks to understand truth, universal goodness, and self-actualization further into spiritual life (vertical dimension), in addition to understanding the realities and problems of human life (horizontal dimension) in living together.

The basic principles of education according to Cak Nun emphasize the concept of *ta'dib*, which includes knowledge and charity. And the existence of charity or what is called direct practice aims to ensure that the knowledge that has been learned can be used well in life. Cak Nun with this concept of *ta'dib* harmoniously combines knowledge, charity (practice), and adab which then calls it education. The term *ta'dib* means norms, manners, and good manners, whereas in education it means carrying out continuous coaching to form students with good disposition and character.

Humanistic education is considered relevant in the development of Islamic education if it includes aspects and values of humanistic education. One of them is realizing the goal of humanistic education, namely the salvation and perfection of humans because of their nobility. This education system will shape students into servants and caliphs of Allah as noble human beings. Humanistic education views humans as human beings, namely creatures created by God with certain traits. According to Cak Nun, this is characterized by ownership of the right to life and human rights.

Thus, humanistic education is a deconstruction process that produces discourse to raise critical awareness of humanity. Humanistic education is synonymous with the process of human liberation.

Limitations of this research include; (1) the research time was short, so it was less than optimal, (2) the researcher used library studies of other people's work, so it may not meet the research needs, (3) this research only examines the concept of Cak Nun's humanistic education, so the data may not be very relevant At the moment. (4) it is difficult to assess the accuracy of the data presented.

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