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**EMHA AINUN NADJIB'S RELIGIOUS HUMANISM AND ITS ROLE FOR RELIGIOUS
MODERATION OF MUSLIMS**

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Abstract. *Entering this era of disruption, Muslims are faced with various new paradigms, both spiritual and non-spiritual, so it is feared that they can erode the essence of Islam and local wisdom that has existed before. Responding to this phenomenon, religious moderation continues to be encouraged to strengthen the understanding of religious values as a protector from the influence of destructive ideas. In this context, Emha Ainun Nadjib is a figure who calls for religious moderation through a religious humanism approach. This study aims to provide insight into the role of Emha's religious humanism in Islamic moderation based on Nicola Abbagnano's framework of humanism. While this research is included in the category of library research and uses a descriptive qualitative approach. Emha further explained that the internalization of the Islamic moderation principle can be done through a religious humanism approach by considering socio-cultural factors, demographics, and the level of religious understanding of the people who tend to be different. Therefore, Emha's religious humanism carries three main themes, (1) liberation as an effort to reconstruct a meaningful religious life in the context of empowering human values. (2) Naturalism is the integration of religious understanding that includes theological and sociological dimensions as a result of human contemplation of the essence of religious values. (3) Tolerance among others is a must for Muslims based on a sense of ukhuwah, egalitarianism, and togetherness as part of the structure of the cosmos.*

Keywords: Religious; Humanism; Moderation; Emha Ainun Nadjib

A. INTRODUCTION

Indonesia as a country with a majority Muslim population has become a reference in the application of the concept of religious moderation. Moderate Islam always emphasizes the religious understanding that promotes tolerance, mutual respect, and continues to believe in the truth of the beliefs of each religion and school (Dawing, 2017; Shihab, 2006). Therefore, the concept of religious moderation must be understood contextually, namely by carrying out a moderate understanding and not putting forward a sense of fanaticism in addressing a problem, because in essence religion cannot be separated from cultural and cultural elements that have been deeply rooted in each individual. In addition, Islamic moderation is also focused on being an instrument for shaping the character and personality of the people, a solution to universally responding to various religious and life problems, as well as a foundation for forming *ukhuwah* and tolerance among others.

The implementation of the principle of tolerance is not only limited in the spiritual and social sphere, but also different cultural, political, and ideological aspects (Ali, 2003; Naim, 2014). In simple terms, the key to tolerance lies in positive perceptions of others to encourage mutual respect for existing differences, but if the dominant is negative perceptions, it tends to encourage exclusivism and fanaticism in religion. Until now, Muslims are still faced with two major problems, firstly, the proliferation of thoughts that tend to be extreme in understanding religious

texts (Quran and hadith), then being forced to implement them without going through the *ijtihad* process first to adapt to cultural elements as well as the current situation and conditions. Second, the rise of thought that tends to be free (liberal) so that it is easy to adopt elements of a foreign culture without basing it on the values of Islamic law. This is certainly more complicated considering that the verses of the Quran, hadith, and literature *turats* are quoted to serve as a basis for thinking without understanding the contextual and historical sides, thus creating a bias in understanding the religion of the majority of Muslims (Hanafi, 2013).

Furthermore, religious moderation as part of the study of religious humanism is more focused on theocentric aspects that are closely related to universal entities, human nature, as well as solving human problems (Nottingham, 1997). Meanwhile, one of the national figures who is famous for his religious humanistic style of thought is Muhammad (Emha) Ainun Nadjib or who is more familiarly called Cak Nun. It should be noted that this discussion uses Nicola Abbagnano's humanism framework to analyze the role of Emha's religious humanism in Islamic moderation which is narrowed down to three themes, first, liberation as an effort to reconstruct meaningful religious life to empower human values. Second, naturalism that religious understanding includes the integrality between the nature of Allah and the nature of culture as a result of human contemplation of the essence of religious values. Third, tolerance between people is a must for every individual based on *ukhuwah*, egalitarianism, and togetherness as part of the structure of the cosmos.

B. METHOD

This study uses a qualitative approach based on the philosophy of post-positivism to study and describe an event, phenomenon, and a person's thoughts (Sukmadinata, 2007), in this case, the focus of the study is the religious humanism thought of Emha Ainun Nadjib. While this research is also included in the type of library research, namely the steps of collecting data related to the object to be studied based on data sourced from books by Emha Ainun Nadjib. Next, the data analysis method used focuses on the content analysis model, interpretation, and giving meaning. Then the purpose of this study is to review the contribution of Emha's religious humanism to Muslim religious moderation which is based on Nicola Abbagnano's framework of humanism as a reference that focuses on three main themes, namely, liberation includes defense of aspects of human freedom, naturalism includes attention to aspects human nature, as well as tolerance in the context of theology and philosophy (Abbagnano, 1967).

C. RESULTS AND DISCUSSIONS

1. Religious Moderation

Moderation viewed from an etymological perspective comes from the word *moderation*, as well as in Arabic it is termed as *wasathan* (middle) or *tawazun* (balanced). While moderation in the context of Islam if viewed from the applicative aspect includes the concept of balance in terms of oneness, sharia, worship, morality, and morality (Hanafi, 2009; Yasid, 2010). Religious moderation is a command of Islamic law as stated in surah Al Baqarah verse 143.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعَ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّكُمْ إِنَّا اللَّهُ بِالنَّاسِ لَرُءُوفٌ
رَّحِيمٌ 143

Meaning: "And thus have We made you (Muslims) a just and chosen nation, that you may be witnesses over mankind and that the Messenger may be a witness over you. And We have not appointed your Qiblah (now) except that We may know who follows the Messenger and who turns away. And verily it is grievous, except for those whom Allah hath guided and God will not waste your faith. Surely Allah is Merciful, Compassionate to mankind."

Regarding the above verse, Yusuf al Qardhawi stated that the word *أُمَّةً وَسَطًا* is also defined as a form of balance, in which Muslims become a balancer or mediator for the wrongdoings that have been committed by previous nations (Qardhawi, 2018). In this case, the predicate *أُمَّةً وَسَطًا* affirms also that Muslims are people who receive the abundance of God's grace in the form of wisdom, knowledge, kindness, and justice to be able to realize a noble order of civilization (Al Jazairi, 1990; Asyur, 1997). Furthermore, there are 9 main principles in Islamic moderation:

- a. *Tawazun*, the understanding, and practice of the provisions of the shari'a both covering the realm of worship and *muamalah* proportionally.
- b. *I'tidal*, the implementation of obligations and fulfillment of rights according to their respective levels.
- c. *Tawasuth*, understanding and practicing the provisions of the shari'a without exaggerating or reducing elements.
- d. *Musawah*, always prioritizes social equality and not being discriminatory.
- e. *Shura*, deciding everything through deliberation to reach a mutual consensus.
- f. *Tasamuh*, always respecting all existing differences.
- g. *Alawiyah*, prioritizing matters or interests that are urgent and become priorities.
- h. *Tathawwur wa ibtikar*, being open in accepting existing changes.
- i. *Ishlah*, trying to reform in a more advanced direction without leaving elements of the old tradition (Nur & Muchlis Lubis, 2015).

2. Biography of Emha Ainun Nadjib

Muhammad (Emha) Ainun Najib is one of the intellectual figures of Indonesian Muslims who is widely known as a writer, thinker, culturalist, artist, writer, columnist, and social activist (Betts, 2006). As stated by Mustafa Bisri that Emha is a *santri* (student) without a sarong, a hajj without a cap, a *kyai* without a turban, a preacher without a pulpit, a *mursyid* without a *tarekat*, a scholar without graduation, a teacher without a school, an activist without an NGO, a people's representative without a council, a rebel without a weapon, a knight without a horse, as well as relatives without blood relations (Triraharjo, 2019). Emha was born in Mentoro Village, Sumobito District, Jombang Regency, East Java on Wednesday 27 May 1953 and is the 4th son of 15 siblings. His father's name is Muhammad Abdul Latif and his mother's name is Chalimah, please note that his father is a religious figure (*kyai*) in his village (Nadjib, 2015). Meanwhile, his great-grandfather, Imam Zahid, was a student of *kyai* Khalil Bangkalan and fellow students *kyai* Ahmad Dahlan, *kyai* Romly Tamim, and *kyai* Hasyim Asy'ari (founder of the Tebu Ireng boarding school).

Since he was a child, Emha has been known as a disciplined, humanist, highly upholds the values of justice, and is always willing to help anyone who is in trouble. In this case, he once questioned and criticized teachers who were late for school, why they were not penalized, while students who were late had to be penalized. In addition, the teenage Emha also led a demonstration by the Gontor student at that time to oppose the security policy of the boarding school which was deemed unfair, which resulted in his expulsion from the Gontor boarding school after previously staying there for 3 years. After that, Emha continued his formal studies at Muhammadiyah Senior High School Yogyakarta and the Faculty of Economics, Gadjah Mada University, but only lasted 1 semester because he was more fond of journalism and literature so he decided to join the Persada Study Club (PSK) which was raised by senior writer Umbu Landu Paranggi.

During the process with the prostitutes, most of Emha's writings were published in the mass media column which marked the public's recognition of him. The climax was when his literary works were included in the Horizonte III Festival in West Germany (1985), theater workshops in the Philippines (1980), and the International Poets Festival in Rotterdam (1984) (Nadjib, 2015). Apart from the world of literature and culture which is full of brilliant works, Emha is eyed by intellectuals who take part in the world of education. At that time Emha was recruited by BJ Habibie to join the board of the Indonesian Muslim Intellectuals Association (ICMI) with the guarantee of being able to solve the Kedungombo Reservoir problem. However, recently joining Emha, he remains consistent in his principles of justice and social spirit, where ICMI's inability to obtain compensation for land used by the New Order government for the construction of a dam made him officially resign from the organization.

Furthermore, Emha is also known for her critical writings in responding to various national phenomena and as well as always defending the small people, thus making her have a special position in the eyes of religious leaders, academics, politicians, and the public. Until now, Emha is still consistent in nurturing the Maiyah community spread across several cities throughout Indonesia such as Gombang Syafaat (Semarang), Kenduri Cinta (Jakarta), Bangbang Wetan

(Surabaya), Juguran Syafaat (Banyumas), Padhang Mbulan (Jombang), Batam Maiyah. (Batam), Bege Silampari (Lubuk Linggau), Batang Banyu (Banjarmasin), Paddhang Ate (Madura), Maseban Majapahit (Mojokerto), and Rampak Osing (Banyuwangi) to promote deconstruction of perceptions of all aspects of values, communication patterns, emphasizing a spiritual approach-cultural, forming a tolerance and humanist paradigm, as well as providing solutions to problems that arise wisely and wisely.

3. Emha's Religious Humanism Framework

The term humanism has its roots in the word humanity which ends in "ism" so that it shows the meaning of an understanding or flow (Abidin, 2000). According to Lorens Bagus perspective, humanism is a philosophical concept that puts forward three things, namely establishing rational individuals as noble beings, viewing individuals as the pinnacle of the nobility of life values, and being used as a means of empowering individuals by developing aspects of creativity and morality (Bagus, 1999). Meanwhile, according to Mangun Harjana's perspective, humanism is a view that emphasizes human dignity and capabilities (Harjana, 1997). In this case, humans with high dignity will be able to obey every regulation, always be responsible for their destiny and strength, and maximize the perfection of their existence (Muzakki, 2016). Humanism is generally divided into two models, the first is secular humanism views humans from the perspective of rationality and tends to be anthropocentrism. Second, religious humanism views humans based on the perspective of moral values as stated in religious texts (Bunge, 2001). Religious humanism in Islamic terms does not rule out absolute monotheism and is a means of realizing universal virtues (Boisard, 1982), then it also focuses on the synergy between the development of the outer and inner potential of humans as social beings by referring to the essence of Islamic sharia values. Furthermore, Emha Ainun Nadjib's framework for religious humanism is divided based on the following three main themes.

a. Liberation

Liberation expressed by Emha refers to his perspective on the social reality of the Indonesian people who are shackled in various cultural problems such as being trapped in the trend of secularism, materialism, hedonism, extremism, to fanaticism as a result of globalization. Therefore, Emha tries to channel her humanistic ethos which is focused on liberation from the wrong lifestyle towards a more religious lifestyle. It should be noted that the cosmological paradigm has underpinned Emha's liberation spirit which refers to an understanding of the ideology of boundaries, as this is also expressed in his book entitled "Kerajaan Indonesia" where when Emha says the word freedom, the focus will be on the meaning of limitations or bonds (Nadjib, 2006). Then in Emha's concept of cosmic awareness, it is stated that humans only exist as creatures who have limitations so that they require them to obey the provisions of *sunnatullah*. Meanwhile, social criticism in Emha's works is a brilliant strategy to enlighten society from the influence of primordialism as the cause of the loss of the value of freedom and authority of each individual. In addition, Emha's liberation spirit which is often found in various aspects of life such as politics, religion, economy, education, culture, and society is her critical attitude in responding to academic and religious groups that only emphasize textual understanding. Whereas understanding without contextual considerations and socio-cultural sensitivity will certainly be the starting point for the emergence of contradictions over the value of freedom itself. Furthermore, Emha's understanding of liberation also emphasizes the practice of rational religious life, thus demanding reforms in *ijtihad* efforts on religious texts (Quran and hadith) which are relevant to the characteristics of society and the times. In this context, Emha argues that *ijtihad* that is not moderate and a rigid religious culture can boomerang that can destroy the essence of religion. On that basis, it can be understood that the essence of Emha's liberation spirit is to realize the order of religious life which always emphasizes the actualization of freedom and authority as part of human nature itself (Faiz, 2019).

b. Naturalism

As previously explained, Emha's boundary ideology also has a close correlation with human naturalism, which is part of the cosmological sphere. In addition, Emha's epistemological view

related to universal (cosmic) cognition is similar to the goal of the naturalist-humanist group which always rests on human organic systems. On the other hand, Emha also stated the organic nature of humans as a form of decree *sunnatullah* which includes the value of equilibrium (Nadjib, 1995). In this context, Emha gives an analogy between the human organism and the aspect of balance (proportion), namely when someone is sick. Illness is a condition in which a person's immune system is weak or the body's organs cannot function properly. However, the main focus lies in the person's awareness to maintain or even ignore his health as a logical consequence of *sunnatullah*. Therefore, it can be assumed that the condition of being sick due to neglecting the health of the body is included in the form of a violation of the consequences of equilibrium. Regarding *sunnatullah* sees it Emha is an integral unit consisting of natural nature (theological dimension) which is absolute and cultural nature (sociological dimension) which is dynamic. When viewed structurally, the natural and cultural natures have an equal position to encourage the spirit of humanism to properly empower the freedom and authority of each individual.

c. Tolerance

Tolerance is an attitude of tolerance in responding to such diverse realities. In a broad sense, *tasamuh* or tolerance is an attitude that is actualized in the willingness to accept diverse opinions and views, even though they tend to be inconsistent with personal opinions (Bahari, 2010). Then tolerance is also considered a universal value that can guarantee the attachment of a pluralistic society. Regarding the spirit of tolerance, Emha interprets it as a consequence of each individual for his role as *khalifatullah* or nature manager, where it is still related to Emha's cosmological attitude regarding boundary ideology. In addition, Emha also stated that individual cognition of the concept must set a prerequisite, namely the achievement of human maturity, where those who have matured both mentally and in thought will always have an awareness of admiration and high responsibility (Nadjib, 1995). Therefore, humans can achieve a pluralistic cognition of reality if the two consciousnesses are firmly embedded in the individual, so that it also has an impact on the realization of social harmony in real life. Furthermore, each individual who can follow Emha's axiological maturity has indirectly been able to realize cosmic cognition, in which the stages of cognition will lead individuals to an understanding that the essence of life cannot be separated from nature of nature and the nature of culture. Meanwhile, according to Emha, this cosmic cognition is the true root of the formation of an essential attitude of tolerance, because humans themselves are located as subjects of the executors of natural nature and determinants of cultural nature in the cosmological scope. Therefore, we can understand that Emha's paradigm of humanism and tolerance is based on his cosmological-theistic concept.

4. The Role of Emha's Religious Humanism on Islamic Moderation

When studying social reality, of course, it will never end, because it is humans who play a role in creating and implementing culture as an integral part of social reality itself. However, along with the development of an increasingly advanced era, the existence of cultural currents also raises various social problems such as crime, poverty, environmental damage, violation of norms, fundamentalism, fanaticism, and secularism. For example, recent phenomena such as acts of terrorism, the Islamic caliphate movement, and violence against the majority of non-Muslims are based on the legitimacy of religious texts (Quran and hadith) as a form of implementation of the principle of *amar ma'ruf nahi munkar* (Ismail, 2007; Nurdi, 2006). In responding to the problems that arose, Suryono Sukanto then termed it a social disability or lameness (Sukanto, 2017). To overcome this social inequality, humanism always focuses human attention on the essence of its multicultural and plural social reality, where this reality is a valuable asset to improve the quality of people's lives for the better. Therefore, cognition (awareness) in Emha Ainun Nadjib's humanism is considered to be an alternative solution to the conceptual aspect. In addition, pluralistic cognition in Emha's discourse of humanism, especially for its cosmological cognition which is full of moral dimensions, has been interpreted as decree *sunnatullah* (natural nature), so that individuals who have achieved this cognition are expected to be able to receive enlightenment both spiritually, morally, mentally, and intellectually.

Emha's humanism always emphasizes the collaboration between theological and sociological dimensions that have relevance to the teachings of morality. In addition, Emha's humanism also states that cosmic equilibrium and cognition have an equal position, which means that humans as creatures with all their limitations will perish (damaged) if they are not able to position themselves in the order of the universe. In this case, cosmic cognition has an aspect of morality that can be used as an accurate solution to address existing social problems. Where spiritual enlightenment is the culmination of cognition on the *sunnatullah* with the consequence that each individual must be able to position himself proportionally in the context of the experience of shari'a (theological dimension) and social life (sociological dimension). Meanwhile, regarding moral, mental, and intellectual enlightenment, it is equated with the quality of cognition that has reached the level of true maturity as a manifestation of the actualization of provisions *sunnatullah* in daily behavior. So that through this maturity a person will have firmness of day and mind, wisdom in dealing with various things, practice patience and be brave in all things as long as they are in the corridor of truth. Therefore, this spiritual, moral, mental, and intellectual maturity is very much needed by the community during rampant social problems such as secularization, fanaticism, and even extremism in religion which is an obstacle to the continuation of Islamic moderation.

Furthermore, Emha's thoughts on religious moderation are an effort to realize Islam which always upholds the spirit of justice, peace, humanism, moderation, and tolerance. This is certainly inseparable from the socio-demographic factors of the Indonesian population, which tends to be plural. According to Emha, the peak level of Islamic moderation lies in the implementation of the values of tolerance as a central step to form bonds of brotherhood and solidarity between Muslims and non-Muslims based on egalitarian principles. Through tolerance, each individual and group will respect each other's differences as a form of actualization of cosmic cognition and balance (proportion). In the religious context, Emha also encourages all Muslims to imitate, understand and *tadabbur* the policies of the Prophet Muhammad in conveying noble Islamic values. At least someone within the scope of his own family can become *rahmatan lil alamin*, if it has been implemented, then it rises to *rahmatan lil alamin* for neighbors and society at large (Nadjib, 2016). Implementing an attitude of tolerance, should not be accompanied by self-righteous claims and blaming others, being humble, light-hearted, and sincere as our efforts to seek the ultimate truth (Nadjib, 2016). Based on the explanation presented earlier, it can be concluded that there is a close correlation between the role of Emha Ainun Nadjib's religious humanism on the moderation of Muslims as follows.

- a. First, Emha's concept of liberation states that humans are part of a cosmic structure that has freedom and authority as the fundamental nature of its existence. Therefore, the focus of Emha's release is to realize a religious life based on the actualization of freedom as a form of decree *sunnatullah*. While the Islamic moderation seeks to incorporate the concept Emha release with *tawazun* principle, *tawasuth*, and *i'tidal* as an example when held in Bangbang Wetan Maiyah (Surabaya), he asked the congregation humans see nature as what? then the congregation answered as a tool. The tool in question refers to nature that is only used by humans to fulfill their consumption needs. Whereas in the Javanese tradition nature is treated like a creature equal to humans. In the perspective of Islam and modern science, this is certainly in harmony because nature is also human's elder brother, as explained in Surah Furqan verse 59 that Allah created nature first before humans which were divided into 6 periods (Azoic, Ercheozoic, Protovoic, Palaeozoic, Mesozoic, and Cenozoic). Emha also recited Surah Ibrahim verses 24-26 by referring to plants as a parable of human behavior when alive, then this *tadabbur* verse was expanded to other parables such as gardens, forests, and parks. Furthermore, through the personification of plants, Emha tries to classify where they grow, in the forest all plants grow and produce benefits, in this case, Maiyah is a garden in which there are plants in space and time, the plants vary from corn, grass, to teak which of course has a role and their respective functions. This mindset is always encouraged by Emha so that Muslims have a broad perspective can position themselves proportionally in all aspects, and are not easily carried away by narrow religious understandings because *taqlid* alone does not understand the true essence of religious values itself (Nadjib, 2018).

- b. Second, Emha's concept of naturalism states the organic nature of humans as a form of decree *sunnatullah* which includes the balance value between natural nature (theological dimension) and cultural nature (sociological dimension). Then in Islamic moderation, Emha also tries to combine his naturalism concept with the principles of *tathawwur wa ibtikar* and *ishlah*. Like the example in the previous Maiyah event, Buya Kamba explained about the history and Emha's perspective on Maiyah who was dynamic, reformatory, and transformative. He stated that the early Maiyah generation referred to Abu Bakr when accompanying the Prophet Muhammad to migrate from Mecca to Medina, then related to the decision to migrate the Prophet Muhammad was a form of balance between the theological dimension which was a direct command from Allah and the sociological dimension as an effort to raise the degree of Islam in the world a better level for all people so that they can represent the essence of *rahmatan lil alamin*. Meanwhile, the current Maiyah generation is the fourth generation after Ibn Arobi and Sheikh Yusuf Makassar, where they are at a comprehensive point in responding to modern-day phenomena which are marked by the meaning and implementation of irrelevant Islamic law as taught by the Prophet Muhammad and his companions in the past. Therefore, the Maiyah community must be able to actualize their mind and balance to be able to adapt to various kinds of opinions and different paradigms of thinking, so that they are always open and do not impose their truth on others parties (Kamba, 2018).
- c. Third, Emha's concept of tolerance states that cosmic cognition is the true root of the birth of an attitude of genuine tolerance and plurality because humans themselves are *caliphs who* must be able to realize social harmony with their role as implementers of natural nature and determinants of cultural nature. While in Islamic moderation, Emha tries to combine his concept of tolerance with the principles of *musawah*, *shura*, and *alawiyah*. For example when holding a Maiyah event in Semarang City by carrying out a musical collaboration between the gamelan Kyai Kanjeng and the Isa al Masih Group who took turns singing the songs Aveno Salam Alehim and Assalamualaikum. At the event, Emha emphasized that differences are essentially decreed *sunnatullah* so that humans can form ties of brotherhood and solidarity among others so that through this collaboration it seems to eliminate differences in the social sphere between Muslims and Christians as part of the unity of the Indonesian nation. Furthermore, the actualization of tolerance according to Emha includes 6 principles, namely (1) *rahmatan lil alamin* is realized by always maintaining a good name, not hating each other, and giving a sense of security to others. (2) Tolerance is manifested by understanding and associating with one another without questioning or offending one's spiritual identity. (3) Respect is realized by implementing the provisions of religious law by trying not to violate them and giving appreciation for the diversity that exists in Indonesia. (4) Respect is realized by complying with the provisions of religious law and regulations made by scholars and the government. (5) *Husnudzan* is realized by not claiming individual or group truths, then not claiming heresy and disbelief on others based on personal or group truths. (6) Nationalism is realized by always imitating the spirit of diversity so that it can form a responsible mentality and maturity in thinking so that it is not easily influenced by destructive things (Nadjib, 2014).

D. CONCLUSION

Society in the modern era like now has been faced with the development of various new paradigms or understandings, both spiritual and non-spiritual. This is certainly the main focus for the entire community, especially Muslims to fortify themselves from the influence of paradigms that are not following cultural values and the essence of Islam itself. However, the facts show that Muslims around the world, including Indonesia, often still impose religious beliefs that tend to be fanatical and extreme or even seem to loosen up (liberal Islam) by using the pretext of *ijtihad* or the provisions of religious texts (the Koran and hadith) as a means of legitimacy. Therefore, to respond to this phenomenon, religious moderation is encouraged which includes the principles of *tawazun*, *i'tidal*, *tawasuth*, *musawah*, *shura*, *tasamuh*, *aulawiyah*, *tathawwur wa ibtikar*, and *ishlah*. Furthermore, one of the national figures who offered the concept of Islamic moderation through a religious humanism approach was Emha Ainun Nadjib. It should be noted that Emha's religious humanism has a very broad scope so that it is simplified into three main

themes, namely (1) liberation as an effort to reconstruct religious life so that Muslims always have a broad perspective can position themselves proportionally in all aspects, and are not easy to understand carried away by the current of narrow religious understanding because of *taqlid* without understanding the true essence of religious values itself. (2) Naturalism, in this case, Muslims must be able to actualize their minds and balances, both covering theological and sociological dimensions to be able to adapt to various kinds of opinions or different thinking paradigms so that they are always open and do not impose the truth on others. (3) Tolerance is a must for Muslims based on six principles, namely *rahmatan lil alamin*, tolerance, respect, respect, *husnudzan*, and nationalism.

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