

The Value of Islamic Education in The Book of *Anggukan Ritmis Kaki Pak Kiai* by Emha Ainun Nadjib

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ABSTRACT

This study is trying to describe the results of the analysis of Islamic Educational Values in the book of *Anggukan Ritmis Kaki Pak Kiai* by Emha Ainun Nadjib or commonly called Cak Nun and at the same time looking at the reconstruction of the concept or values of education offered with the needs and challenges of today's education. This study uses a library research approach with direct data sources from the book of *Anggukan Ritmis Kaki Pak Kiai* and Emha's books relevant to this research based on the analytical methods and content analysis. The results of this study or the Islamic Educational Values that the author found in the book of *Anggukan Ritmis Kaki Pak Kiai* talk about the peak of one's faith is monotheism, the net is through piety, and its manifestation is Rahmatan Lil 'Alamin. Then, the value of moral education is to question our attitude toward non-Muslims, re-understanding the meaning of Ukhuwah Islamiyah broadly and deeply. What is contained in the value of Islamic Education includes worship as a Manifestation of Love for Allah by understanding the concept of reward more broadly, Prayer, Fasting, Zakat, and Hajj. Meanwhile, the meaning of an educator, according to "Emha Ainun Nadjib in the book of *Anggukan Ritmis Kaki Pak Kiai*, is someone who can not only educate but can also position himself as a student anytime, anywhere, and to anyone.

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Introduction

Education is a conscious and systematic effort to create a learning environment, and a learning process in which students actively develop their potential. to have the spiritual, religious, self-control, personality, intelligence, noble qualities, and skills necessary for himself, society, nation and state. In line with that, according to Paulo Freire, as quoted in the thesis of M. Hilal (M.Hilal, 2012), that Paulo Freire formulated an educational concept, which can give human rights, to explore the potential, and creativity that exists in him. As a means of liberation, and in order to better recognize himself. According to Al Ghazali, Islamic education

is an education that seeks in the formation of a complete human being, both in the world and in the hereafter. According to Al Ghazali (Agus, 2018), humans can achieve perfection if they want to try to find knowledge and then practice fadhilah through the knowledge he studied. This fadhilah can further bring him to be close to Allah and finally make him happy to live in this world and the hereafter.

Similarly, according to Abdullah (Abdullah, 2018), is the process of building an individual based on islamic teachings. Through the curriculum, a person is formed who can achieve higher and complete degrees (Insan Kamil). To be able to perform functions as "abdullah", as well as carry out his duties as "khalifatullāh". Quoting in the thesis Titian Ayu Nawtika (Nawtika, 2019), that the concept of human kamil according to Ibn 'Arabi is where man is a reflection or radiance of Allah. That manifests in his attitudes, and behaviors that reflect the values of "divinity". And to do it takes an effort, to recognize himself. As a man knows himself, he will know his God. That educational efforts in helping, or accompanying the process, of a learner to "find themselves" are essential. Given that when a person has found himself, such a tendency, and the potential talent he has, it will certainly be easier to maximize the role, of god's gift intended for himself in the world. That way it will be easier too, in order to become a human being, which is beneficial for humans, as well as the creatures around him.

But today, Islamic education is experiencing a decline in value, in a live interview Bahtiar Fahmi Utomo, with Emha Ainun Nadjib. Contained in his thesis that, according to Emha, currently Islamic education, especially on campus, or university there is a science, where a person only learns according to his discipline, in other words, the knowledge studied is limited to what suits his major. Not in science universally, then the values emphasized on campus, tend to be wrong, and right, smart and stupid, while moral values, and honesty are not included in scientific behavior. So that the impact of the weak Islamic education today, among others, decreases morale, and what happens is, such as hostility between religions, between Islamic organizations, extramarital pregnancies, the absence of restrictions on association between young people (promiscuity), and others.

Maka dari itu, penting bagi orang tua untuk berperan aktif dan bertanggung jawab dengan pendidikan anak-anaknya. Mengingat dalam Islam (Husaini, 2018), pendidikan anak pada dasarnya, adalah tanggung jawab orang tua, bukan tanggung jawab sekolah, ataupun pesantren. Untuk memahami masalah ini, orang tua tidak harus menjadi pakar atau menguasai disiplin ilmu tertentu. Tetapi, minimal bisa menemani, atau mendampingi anak-anaknya dalam belajar. Therefore, it is important for parents to play an active and responsible role with their children's education. Considering in Islam, children's education is basically the responsibility of parents, not the responsibility of schools, or boarding schools. To understand this problem,

parents do not have to be experts or master certain disciplines. However, at least can accompany, or accompany their children in learning.

Then no less important for the school, to provide opportunities for every child, to develop his potential, talent, and personality. Considering this is not a contracted school, by industrial factories, and factories, to supply human parts, which are ready to become robots, but rather, a school built for human civilization (Nadjib, 2018). Of course, there are many Muslim intellectuals, especially in Indonesia who discuss, or provide solutions to the problem of Islamic education in Indonesia. One of them is Emha Ainun Nadjib, or better known as Caknun. He is a Muslim intellectual, as well as an Indonesian culturalist, who is known for his skill in initiating, and chalking words. His writings, both his essays, columns, short stories, and poems, often graced various prominent print media (Nadjib, 2016). In an interview on youtube/caknun.com, he said that, education is a method of parenting, from the mother or parent, to lead his child to find out who he is. Here Emha analogizes that a person is "chili", then he must know that he is "chili", so that he can be more useful, but if he is "chili", then he thinks he is "onion", then there will be a mismanagement. (Nadjib, n.d.-b)

In addition, he is also active in preaching, spreading Islamic religious values, through a discussion forum entitled *sinau together*. It is held regularly every month, in some areas, with pilgrims commonly referred to as, *Jama'ah Maiyah*. From emha's various thoughts, about Islamic values, which he introduced either through his words, on the *Maiyahan* discussion forum, or, his writings, there is something interesting from one of his writings, which is contained in the book *Ritmis Kaki Pak Kiai*, This book is one of emha's books from dozens of books by him, which became one of the mediums to voice his ideas that impressed *nyeleneh*, But it contains a meaning that we rarely think about, through this book he invites us to be closer to various issues of Islam. In the framework of the current era, which we are staying in it. Then he also juxtaposed the discussion of his book, with the common practice, in today's society, with his distinctive, out of the box style of thought. Especially in the field of education, the reader will be taken to a different frame. In reviewing a problem, one of them as in the following statement (Nadjib, 2015);

"Right now in big cities, children are orphaned by their parents. The time they spend meeting their parents is minimal. Their right to acquire emotional levels and qualities (which should have been gained from the civilization of intelligent people in the modern era) was abandoned. Their right to a good education, moral and social responsibility, or knowledge of their own conscience is met very little."

Based on the description above, the author wants to know more about the thoughts of

Emha Ainun Nadjib, by digging deeper in particular the book *Nod Ritmis Kaki Pak Kiai*, then sought his reconstruction of modern education today. Therefore, the author conducted a study entitled, *Islamic Educational Values in the Anggukan Ritmis Kaki Pak Kiai By Emha Ainun Nadjib* in the hope that this research can be useful, for the community, as well as for the next researchers, especially in the study of Islamic education.

Method

The type of research that the author uses in this study is literature research or library research, quoting from the journal Nursapia Harahap, according to Sutrisno Hadi (Harahap, 2014), referred to as literature research, because the data, or materials needed to complete this research, are available from libraries, in the form of books, encyclopedias, dictionaries, journals, magazines, and others. While the technique of collecting data on this research using the Document comes from the origin of the word document which means written project. In the application of documentation methods, the author investigates written objects, such as books, magazines, documents, words in the form of video or audio, diaries, and others. (Arikunto, 2010)

Results and Discussion

The values of Islamic education in the book *Nod Ritmis Kaki Pak Kiai* cover four aspects, which include, the value of religious or religious education, the value of moral education, the value of sharia education, and educators according to Emha Ainun Nadjib who in, the four aspects are related to each other, which cannot stand alone.

Aqidah Value

'Aqidah in Arabic (etymology) arises from the word, *al-aqdu* which means unity or bond, *at-tautsiqu* which means faith, or strong belief, *al-ihkaamu* which means, closely connects, or settles, and the spirits of *biquwwah* which means binding or strengthening. Whereas, according to the term, 'aqidah is, a strong and firm belief, and certainly, which there is not the slightest doubt for those who believe in it. (Riadi, 2018). According to Ahmad Fuad Effendy, in Islam, the truth of faith or creed in the world of thought cannot be separated, from his behavior or actions in the real world. In contrast to the Greek philosophy that so prioritizes the attention to thinking, and separated from work activities whose value is considered lower, Another case with Islam, which is quite the opposite is more inclined to 'charity (do real), as a manifestation of creed, faith. Which in the Qur'an, is always followed by, or must manifest in pious deeds. (Nadjib, n.d.-a). The educational value of The Creed, or faith found in the nod to *Ritmis Kaki Pak Kiai*, is about the concept of man as, *Aqsani taqwim*, and according to Emha the highest is

piety to its peak, namely tawhid. Which is the manifestation, is to be rahmatan lil alamin. In the subtitle Fasting: Towards "True Eating" in his writings, Emha writes that the culmination of akhsani taqvim, is piety. In this context, Emha talks about a word that is often misunderstood, namely about science, that there is a considerable distance between the two.

Moral Value

Morality is a trait that is inherent in a person, and becomes his identity. In addition (Ainun, 2018), morals can also be interpreted as traits that have been accustomed, bred, and fleshed out, so that it becomes a habit and easy to implement, can be seen indicators, and can be felt its usefulness. The value of moral education, found in the book Nod Ritmis Kaki Pak Kiai is, is still related to the value of faith that has been found before, namely manifestations, of the attitude of one's Faith is good morals to all humans, not least in adherents of religions other than Islam.

"Islam is not a passive greeting. Islam is a verb. Islam is liberation, diversity. Islam is a liberating state of independence: La ikraha fiddin. Islam is not clever (stupid) to deny, defile, and forbid; But make changes (with the rhythm and precision of transformation) from the condition of kufr, unclean, haram—bilhikmah walmau 'idhatil hasanah—to the light of God. All affairs within oneself and the historical environment are made sensitive to nur. Matter to energy to light." (Nadjib, 2015)

In the book Ritmis Kaki Pak Kiai (Nadjib, 2015), Emha highlights more about our morals as Muslims, to non-Muslims. Of his various thoughts many contained a critique, as Emha wrote in the sub-chapter ukhuwah Islamiyah. He only realized how stupid he had been all along, considering what is meant by Islamic ukhuwah, is the relationship between human beings. It is limited to the followers of Islam only. And over time, he began to mlethik, or realize that, it turned out that the meaning of Islamic ukhuwah, was not as narrow as he had thought.

"In fact, Ukhuwah Islamiah is not Ukhuwah-Muslimin or Ukhuwah Bainal-muslim wal-Muslim, or some kind of relationship among Muslim. Nor is it Ukhuwatul-Islamiah, but Ukhuwatun Islamiyatun. So, Islamiah there is an adjective. It means ukhuwah Islamiah is a brotherhood with islamic principles, Islamic patterns, and Islamic breath. Brotherhood between whom? Among men." (Nadjib, 2015)

So wide is the meaning of Islamic ukhuwah, so how should our morals be to people other than Muslims? Should we be friends with disbelievers, hypocrites, and polytheists? We have enough verses to say that those who are Muslims "deny" people, "doubt" or "deny" them, in the sense of judging their "status". But it would be better if we withheld those words. Given if only, that every non-Muslim we call infidels, polytheists, hypocrites, at least just people who contain elements of unbelief, idolak, and hypocrisy. Whereas life itself is complex, it is not summed up

by a single meaning, and we must be humbled to understand all aspects of life, along with the background of its growth. For after all, faith is directly proportional, with morality. The more we believe in logic, the better our morals will be to whoever God's creatures are, who are in this world.

The Value of Shari'ah Education or Worship

Worship cannot be kept away from the purpose of Islamic education itself, which is always a servant, which always worships Allah, or serves Allah, then the worship that is intended is not only limited to prayer, fasting, zakat, Hajj, and shahada only but more broadly, that is, everything, such as behavior (practice), thoughts, and feelings based on Allah, it is worship. (Bulu', 2014). While according to Emha Ainun Nadjib, so far, there is a narrowing of values, in our culture, to understand the word sharia, or Worship. Allah's Shari'ah is not just mahdhah worship, where humans are required to seek shahada, fasting prayer, zakat, and Hajj. God's law lies first in the essence of creation. That, water flows downwards, because there is gravity, that humans need to sleep a day, five hours, six hours, seven hours, or eight hours, or even fifteen hours. Or maybe two days and two nights of not sleeping. But God has created patterns, or patterns, systems, and order in his creation since before man was created. That is, since there was, the praiseworthy light of Nur Muhammad. Then, Allah then created the universe, and in the creation of this universe, is determined by Allah the various kinds of sunnah, or laws of nature. And the laws of nature are the most infrastructural part, of Sharia. (*Syariat Budaya dan Syariat Alam / Cak Nun / WFH*, n.d.). The educational values of Shari'ah or Worship that can be found in, The Book of Ritmis Kaki Pak Kiai's Nods are included, Worship as a manifestation of love for Allah, Understanding the Concept of Reward more broadly, Salat, Fasting, Zakat, and Hajj, and between all elements related to each other

Worship as a Manifestation of Love for God

In the sub-heading of The Lighting Prayer Emha says that Prayer, is Lighting, before entering into the explanation Emha gives an introduction, in the form of an analogy of the process of rain, which will not occur evaporation, if there is no lighting process so that rain will not fall. And that's prayer. (Nadjib, 2015). Emha continued, in an increasingly zinc life, our souls are made blurry, by dust and dirt, in the streets, government desk offices, and schools. Therefore we desperately need rain, to cleanse our souls, and maybe we still can not escape thirst, if only doing the scattering, five times a day.

Understanding the Concept of Reward More Broadly

Speaking of Worship, certainly not separated from the reward, the reward is a reward, or reward for having done something of good value, one of which is worship, so not infrequently

many of us often perform worship, or other good on the basis of wanting to seek worship. This is certainly very true, and not bad. But in the Sub-chapter of the Last Terminal of Love, Emha, wants to invite us to dive deeper into the meaning of Pahala..

"The reward is not only "not good", even the reward is the noble dream of every servant of His. However, the reward is only a "terminal" on man's spiritual journey to an absolute and eternal God. For the meaning of tawhid—that is, to unite oneself to God—is the process of transformation from one's trueness to eternity, from all to the church, or from a distant position to a union with the Most Unimaginable."

Emha mentions, that reward as one of the "terminals". That is, the reward is not something that must be avoided, but we must go, or we place temporarily, before it will be abandoned. Where? To the "last terminal of love" who else if not Allah SWT.

"If we worship with a reward orientation, it feels like we are —against God—profit-chasing merchants. God gives us less: nose, brain, heart, sorrow, and happiness. We have never and can give anything to Him." (Nadjib, 2015)

Prayer

"The use of idioms upholds rather than runs, by God this is very interesting. After the azan was chanted, then the congregation chanted praises to Allah and his beloved messenger, then voiced iqamah. That is, enforcement or enforcement activities. Qad qamatish shalah ... Prayer has been established, first of all in the intention of the mind, the firmness of the soul, and sincerity of heart. So, then we stand up and begin to sneer because the enforcement of the body is one way for spiritual enforcement to achieve its perfection. We together establish body, heart, mind, and soul."

Fasting

Fasting is a method of self-purification through refraining from human lust activities, such as drinking, drinking, and saving. Of course, with good intentions and sincerity because of Allah SWT (Andy, 2018). Emha, as if never finished to calculate the meaning of fasting, which for him as a method of spiritual "distribution". To practice goodness, from a psychiatric mentality, and to re-imagine in total how vain things, wealth, fullness, delicious, and all forms that are the pleasures of the world. Which every day we contest, fasting trains us to take distance, from everything other than God. Our only one self has spent it all, to pursue the world to the end, and then there is nothing left for God. Every day we promise, to give life, and die to God. (Nadjib, 2015)

Zakat

In addition to the value of worship by Allah (if done well and sincerely). In a more luaz

sense zakat also has a high social impact that is of positive value. Because with berzakat, of course, there will be a dialectic of a good relationship between the giver and the recipient of zakat, in which, both need each other. (Ridlo, 2014). As well as zakat fitrah, which is a worship that is done, after the fasting of Ramadan, as has been slightly mentioned before in the fasting language. That zakat is precisely at the end of the month leading up to eid al-Fitr, in this book, Emha sees zakat in a point of view that does not stop, on the concept of zakat in the legal level of jurisprudent only. More broadly, Emha tries to see it through perspective, morals, love, and tawakal.

"By berzakat" someone cleans up the ownership of his world. He was taught that what he gave was really his, not what he endured and did. That's the logic of the afterlife. Muhammad (peace be upon him) was given a gift of goat by his friend, then he slaughtered and "share it to his other companions. His wife said: All that is left for us is the neck of the goat. The Prophet denied, No. What remains of our true property is everything except his neck." (Nadjib, 2015).

"If at the level of jurispruding, we simply pay zakat about 2.5%. If morally, we may need to pay 40-50%. And, on the perspective of love, piety, and tawakal, maybe 80-90% or even 100%. If we do that, we rise to the glory level of Abu Bakr as-Shiddiq, or at least Umar or "Uthman. (Nadjib, 2015).

Hajj

Hajj is a fusion of the signs of the symbols of every movement during worship, each of which has a deep and hidden meaning. Where we should be guests of God, we must live deeply, from every meaning contained therein. So that a hajj does not just stop at an abortion obligation of peak worship. Because in hajj contains a meaning that can bring a servant with his god closer. (Istianah, 2016). Hajj is a Muslim pilgrimage, which is very special. In this subheading, Emha tries to invite us, to question again the meaning of Hajj, more broadly. With emha's typical presenter style, which is finely criticized, about people who pray, but only for the purpose of touristic walks.

"People go on Hajj, therefore, do not return to the village to boast about their experience with the Kaaba because he is not just on a tourist trip. People become Hajj means successfully giving birth to their personality, becoming a completely new creature. Then thank him. Then enjoy it. Then sprinkle its usefulness into its environment, both on the scale of villages, communities, countries, and humanitarian universities." (Nadjib, 2015)

"Thus, it should be hajj, is a product of the process of self-qualification of a Muslim, which is taken through the intense routine of other worships, such as prayer, zakat, fasting, and of course at first the pledge of shahadatain. With the creed man chooses, and decides that he only unites God, and promotes all others. Wife, husband, position, property, status, good name, and

so on. It is not necessary, and not recommended by Islam, to be abandoned. However, they are all supporting elements, to process God's unity in "life." (Nadjib, 2015)

Educators

An educator (Husaini, 2018) is not just a professional teacher in a formal school but parents are the main educators for children, in Islam, children's education in essence, is a responsibility for every parent. It is not the responsibility of the school, nor the boarding school. Even more broadly, as Ki Hajar Dewantara said (Topatimasang, 2010), that everyone is a teacher, every place is a school. A teacher is a professional teacher or supervisor. Because implicitly the voluntary teacher takes the position, and some, the educational obligations or responsibilities of a learner, which was originally in the hands of his parents. Because it can be seen in the fact that, due to their limitations, and busyness, parents do not have enough time to educate their children, well, and perfectly. So they entrust some of the responsibility to provide education to their children, to the school, or to school teachers. Therefore, (Azis, 2019) the teacher is likened to a second parent, and has more or less the same responsibility, to guide his protégé.

From an Islamic perspective, teachers are not only limited as teaching staff, but also educators. Therefore a person can become a teacher, not only because he has conditions, or only meets academic qualifications, more than that, and more importantly, the teacher is able to shape the individual character of students, with morals, and islamic teachings. (Siswanto, 2013). As with the theory that develops in the West, educators in Islam are, a process or responsibility for the development of learners who move into the realm of development of all potential learners, including affective potential, cognitive potential, and psychomotor. (Akrim, 2020)

In the book *Nod Ritmis Kaki Pak Kiai*. In the subtitles *Islamic Revival and Islamic Survival*, Emha conveys ideally, about a teacher, or educator through a conversation. Antara, Kiai Sudrun, and someone who claims to be his student, santri Delun. This conversation is about, Sudrun who was upset, because of Delun's actions that suddenly came to Sudrun, then wanted that he could be his teacher. Sudrun was angry, and reminded Delun, so as not to arbitrarily confuse, or make someone as his teacher, nevertheless, Delun still insisted, to keep himself, as a disciple of Kiai Sudrun. The annoyed Sudrun then asked Delun a question, what does the disciple mean? With a stutter, Delun also replied, the word students started from Arabic, *aroda*, *yuridu*, discipleship. Which means people who want. Sudrun also cut,

"If only I wanted to be, I would also be the one who wants (Nadjib, 2015) I also draw knowledge from you, from the wind, from the stone, from the precarious, and anything as a reflector of God's knowledge."

In the end, Sudrun said.

"The teacher who is not a student is riYa' and arrogant. Students who are not teachers are idiots. Kiai who is not a santri is pretentious, santri who is not kiai is definitely not advancing. A father must obey his son. Therefore, the father must educate his son to be a person who deserves to be obeyed." (Nadjib, 2015)

In the conversation, Emha tries to invite her readers, to understand what the teacher, and the student mean more broadly. In addition, in the conversation there is also meaning, learning, or gaining knowledge is very broad, not only limited to teachers who teach students, more broadly, that everyone is a teacher, we can learn anything from anyone. And not limited to the classroom, but wherever and whenever we can learn. This is in line with one of the principles of K-13 learning. That is, anyone is a teacher, and anyone is a student, and anywhere is a classroom (Shafa, 2014).

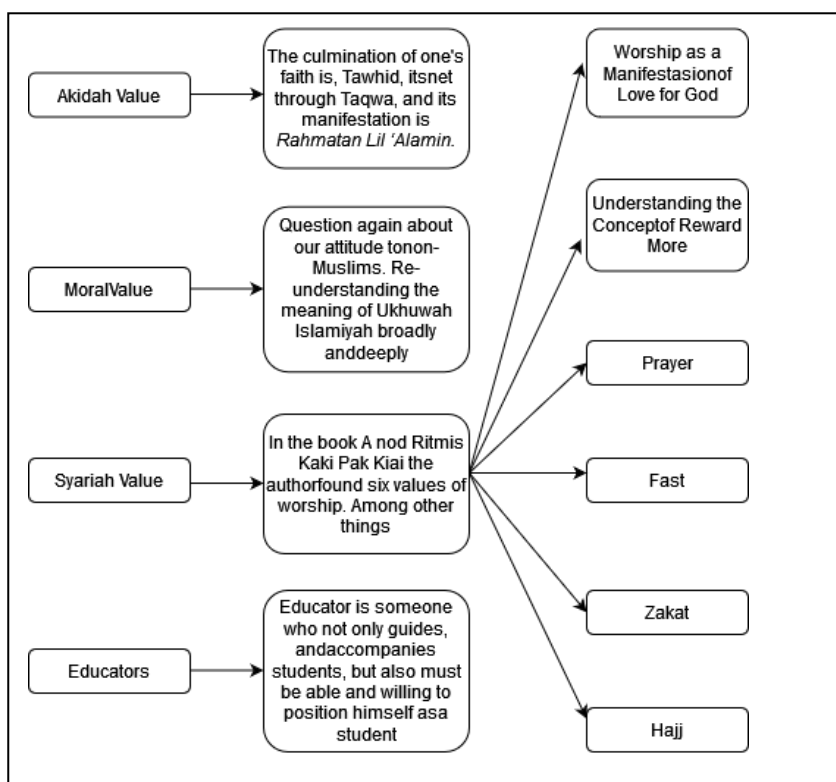


Fig 1. Summary the value of Islamic education in the book of anggukan ritmis kaki pak kiai by Emha Ainun Nadjib

Based on the analysis of the values of Islamic education in the book And nod Ritmis Kaki Pak Kiai, the author concluded the results of the analysis in figure. Which means that broadly speaking there are four values of Islamic education found by the author, namely the value of faith, moral values, sharia values, and educators in the point of view of Emha Ainun Nadjib in

the Book nod Ritmis Kaki Pak Kiai.

Reconstruction of Islamic Education Values In The Book of Anggukan Ritmis Kaki Pak Kiai By Emha Ainun Nadjib In the Contemporary Era

Educator in Books Anggukan Ritmis Kaki Pak Kiai

In the book Nod Ritmis Kaki Pak Kiai. In the subtitles Islamic Revival and Islamic Survival, Emha conveys ideally, about a teacher, or educator through a conversation. Antara, Kiai Sudrun, and someone who claims to be his student, santri Delun. This conversation is about, Sudrun who was upset, because of Delun's actions that suddenly came to Sudrun, then wanted that he could be his teacher. Sudrun was angry, and reminded Delun, so as not to arbitrarily mention or make someone as his teacher, nevertheless, Delun still insisted, to keep himself, as a disciple of Kiai Sudrun. The annoyed Sudrun then asked Delun a question, what does the disciple mean? With a stutter, Delun also replied, the word students started from Arabic, aroda, yuridu, discipleship. Which means people who want. Sudrun also cut,

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Islamic Education during the Pandemic and The Principles of Everyone Is a Student and Everyone Is a Teacher

Since the end of 2019 the world has been shocked by a virus called coronavirus Disease 19,

or Covid-19. The impact of the consequences caused by this virus is very serious, which makes human activities almost all over the world disturbed, including activity in the world of education that is also affected, especially education in Indonesia. (Herliandry, Luh Devi; dkk, 2020). Considering the spread of this virus is so massive. Making the government take steps, decided to eliminate all educational institutions. This step is done to reduce or minimize the spread of this virus. With the enactment of this ban, learning that was originally carried out in schools and face-to-face, now learning is done by virtual or online methods, it certainly raises a new paradigm in our education system in Indonesia. In practice, teachers need to teach knowledge to their students, via online media. Schools as education organizers should be more innovative, in developing learning, in order to adapt to technology that can optimize teaching and learning activities. (Mubin, 2021)

This is what caused several educational problems, during the pandemic, one of which occurred in North Sumatra, Isnaini a teacher of Junior High School 3 Kisaran, North Sumatra. Who runs online learning at his school. As time goes by, many students complain of getting bored with learning done online. then he took the initiative, to divide his students into small study groups. So that they can learn from each other, and help their group mates. And learning is carried out in a way, which in turn, the student will become a "teacher", from friends in his small group. (*Semua Tempat adalah Sekolah, Semua Orang adalah Guru*, n.d.). What Isnaini has done, to find a solution to the learning problems that occur in his school, is in line with what Emha Ainun Nadjib thinks in Pak Kiai's Letter of Rhythmic Nod. That everyone is a student and, everyone is a teacher. So that the learning process, not cityless, only in a few people, and not in some classrooms only. In line with that. The father of Indonesian education, Ki Hajar Dewantara (Topatimasang, 2010) has also popularized an educational concept that is, everyone is a teacher, every place is a school. Likewise, it is in line with one of the principles of K-13 learning. That is, anyone is a teacher, anyone is a student, and anywhere is a classroom. (Shafa, 2014)

M. Hasan Chabibie, as Acting Head of pusdatin Ministry of Education, and Culture (Kemendikbud). Who is the speaker in the webinar *SEAMEO QITEP*, entitled *the Utilisation of Information Technology in Language Learning During the Covid-19 Pademic*, pada Senin, 13, Juli 2020, jam 09.00-12.00 WIB. Beliau mengatakan bahwa, During the Covid-19 Pademic, on Monday, 13, July 2020, at 09.00-12.00 WIB. He said that,

"In the era of online learning in the midst of the Covid-19 pandemic, Ki Hajar Dewantara's statement became relevant. Ki Hajar, the founder of Student Park, and a national hero, once said that, everyone is a teacher, every home is a "school." (Pembelajaran Daring: Setiap Orang adalah

Guru, Setiap Rumah jadi Sekolah, n.d.).

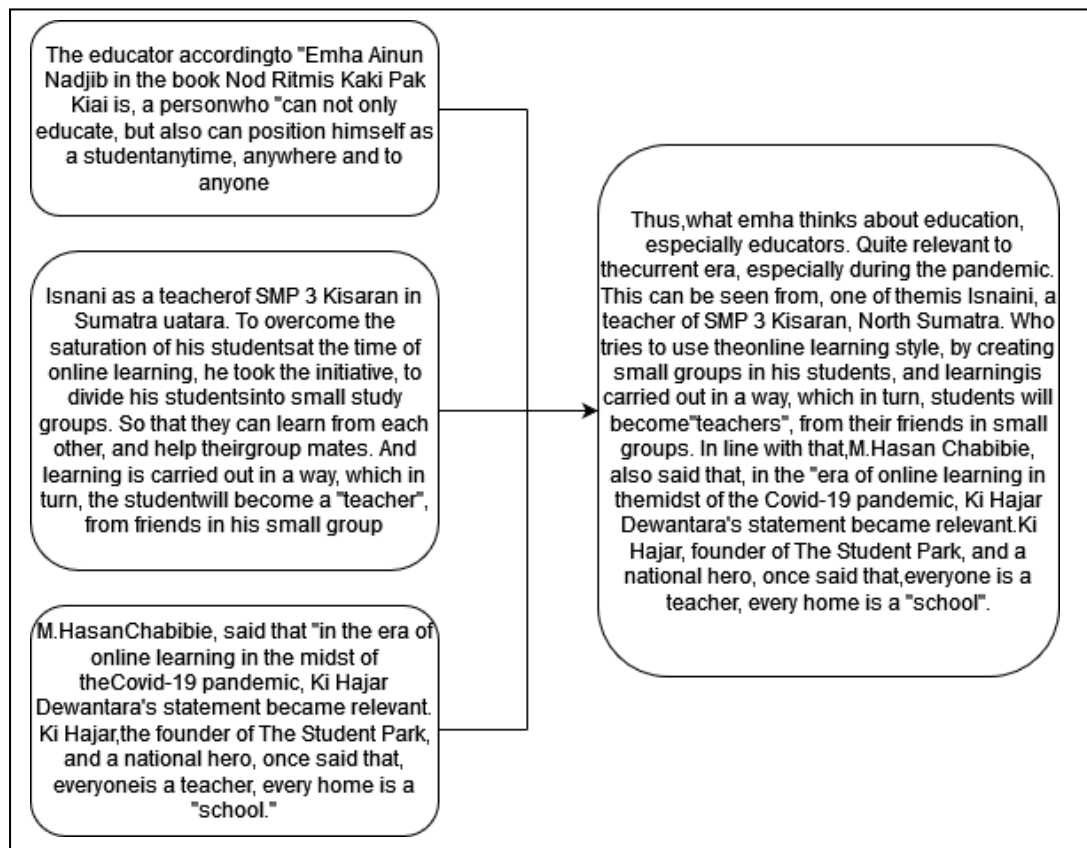


Fig 2. Summary of reconstruction of Islamic educational values in Pak Kiai's leg rhythmic nod book in the contemporary era

Based on analysis of reconstruction, then the author concludes in figure 2. Which is that, what Emha thinks about education, especially educators. Quite relevant to the current era, especially during the pandemic. This can be seen from, one of them is Isnaini, a teacher of SMP 3 Kisaran, North Sumatra. Who tries to use the online learning style, by creating small groups on his students, and learning is carried out in a way, which in turn, the student will become a "teacher", from his friends in his small group. In line with that, M. Hasan Chabibie, also said that, in the era of online learning in the midst of the Covid-19 pandemic, Ki Hajar Dewantara's statement became relevant. Ki Hajar, the founder of The Student Park, and a national hero, once said that, everyone is a teacher, every home is a school.

Conclusion

Based on the results of the review, and research on the book Nod Ritmis Kaki Pak Kiai, the author concluded that the values of Islamic education in the book Nod Ritmis Kaki Pak Kiai among others; the value of religious education, the value of moral education, the value of shari'ah education, and educators; (1) The value of religious education in the book Nod Ritmis

Kaki Pak Kiai, talking about that the peak of one's faith is tawhid, its net through taqwa, and its manifestation is Rahmatan Lil' Alamin. Then the value of moral education is to question again about our attitude to Non-Muslims. Re-understand the meaning of Ukhuwah Islamiyah broadly and deeply. As for what is contained in the value of shari'ah education includes, Worship as a Manifestation of Love for Allah, Understanding the concept of merit more broadly, Prayer, Fasting, Zakat, and Hajj; (2) Meanwhile, the educator according to Emha Ainun Nadjib contained in the book Nod Ritmis Kaki Pak Kiai is a person who can not only educate, but can also position himself as a student anytime, anywhere and to anyone.

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