



## Emha Ainun Najib and Sufism Communication: Congregation of Maiyah Kenduri Cinta as Case Study

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### Abstrak

**Kata kunci:**

Emha ainun  
nadjib, sufisme,  
maiyyah kenduri  
cinta, kajian  
Islam

Penelitian ini menjawab pertanyaan tentang sufisme sebagai pesan komunikasi Emha Ainun Nadjib pada kelompok diskusi Maiyyah Kenduri Cinta di Taman Ismail Marzuqi, Jakarta Pusat. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan menggunakan teknik pengumpulan data: observasi, wawancara, dan dokumentasi. Adapun landasan teoritiknya menggunakan teori naratif. Maka diperoleh hasil. Pertama, Emha Ainun Nadjib merupakan seorang tokoh sastrawan, lebih cenderung pada sufistik menggunakan sastra tasawwuf ketika berkomunikasi dengan jama'ah. Kedua, Emha Ainun Nadjib merupakan seorang penyair sufistik yang tidak jauh berbeda dengan sufi penyair seperti halnya Rabi'ah Al-Adawiyah, Ibn Arabi, Al-Hallaj, dan Rumi. Namun, mereka sudah termasuk ke dalam kategori seorang sufi, sedangkan Emha masih belum pada taraf itu. Ketiga, Emha Ainun Nadjib saat ceramah menyampaikan pengalaman religiusnya melalui jalan sastra yakni berupa puisi sufistik, tanpa melepaskan hakikat murni Tuhan yang Esa, transenden, sekaligus imanen. Keempat, Emha Ainun Nadjib adalah seorang tokoh atau penceramah yang memiliki kemampuan koherensi dalam menyampaikan pesan-pesan komunikasinya yang bernilai sufistik terhadap jamaah ma'iyah kenduri cinta dan Emha ketika menyampaikan ide-ide gagasannya, pemikirannya melalui pendekatan sinau bareng (ceramah & diskusi bersama). Selain itu, melalui media youtube CakNun.com, buku dan puisi.

### Abstract

**Keywords:**

Emha Ainun  
Nadjib, Sufism,  
Maiyyah  
Kenduri Cinta,  
Islamic Studies

This study answers questions about Sufism as a communication message for Emha Ainun Nadjib in the Ma'iyah Kenduri Cinta discussion group at Taman Ismail Marzuqi, Central Jakarta. This study uses a descriptive qualitative approach using data collection techniques: observation, interviews, and documentation. The theoretical basis uses narrative theory. Then the result is obtained. First, Emha Ainun Nadjib is a literary figure, more inclined to Sufism using Sufism literature when communicating with the congregation. Second, Emha Ainun Nadjib is a Sufi poet who is not much different from Sufi poets such as Rabi'ah Al-



Adawiyah, Ibn Arabi, Al-Hallaj, and Rumi. However, they are already included in the category of a Sufi, while Emha is still not at that stage. Third, Emha Ainun Najib, during his lecture, conveyed his religious experience through literature: form of Sufistic poetry, without letting go of the pure nature of God, who is One, transcendent, and immanent. Fourth, Emha Ainun Najib is a character or lecturer who can demonstrate coherence in conveying his messages of Sufistic value to the Ma'iyah congregation of love celebrations and Emha when conveying his ideas, and thoughts through the Sinau Together approach (lectures & joint discussions). In addition, through the CakNun.com youtube media, books and poetry.

## INTRODUCTION

As a way of monotheism, Islam carries all the principles of truth, goodness, nobility, and glory. All these principles are intended as broadly as possible for the sake of human peace and humanity in this universe. At first, the principles and values of Islam were brought and transmitted by the prophets until they arrived at the message of the Prophet Muhammad. Up to this point, Islam is a way of da'wah to always pass on the messages of monotheism to the people. This is where the central role of the da'i, da'wah figures who are familiar among the people of Indonesia and even abroad, such as Ustadz Arifin Ilham, Ustadz Jefri Maulana, Kyai Zainuddin MZ, etc. They appear as heirs of the Prophet tasked with conveying and re-discussing the principle of monotheism in the language of their respective people. (Wong, 2021). It's as if being a da'i is not enough with just mastering Islamic scholarship. However, it must be accompanied by the purity of heart, al-Karimah character, and overall intelligence in conveying messages to the people. *"It is not fitting for all the believers to go (to the battlefield). Why not leave from each of them some groups who deepen their religious knowledge and warn their people when they have returned to them so that they can guard themselves."* (QS. At Taubah: 122).

Da'wah in Indonesia takes many forms and types. Therefore, each da'wah character must have different characteristics. The only symbol the author uses in this paper, Emha Ainun Najid, is very well known as a preacher, intellectual, and Sufistic figure. Emha is also often dubbed a writer. However, Emha's characteristic of da'wah is more inclined to Sufism, where he uses Sufism literature in the literary method. Emha as a Sufi poet is not much different from the Sufi poets we often know, such as Rabi'ah Al-Adawiyah, Ibn Arabi, Al-Hallaj, and Rumi. However, the difference is that they (Rabi'ah, Ibn Arabi, Al-Hallaj, Rumi) are already included in the category of a Sufi, while Emha is still not at that stage where Emha is a Da'i who also expresses



his religious experience through literature, namely in the form of poetry, without letting go of the pure nature of God who is One, transcendent, and immanent at the same time. In terms of how Emha's Sufistic communication is in his delivery to the Maiyah group, he conveys his ideas and thoughts when he preaches (lecturers) or what is commonly known as the name *Sinau bareng* (shared discussion)" the Maiyah Kenduri Cinta Group in Cikini, Taman Ismail Marzuki, Central Jakarta which is held once a month.

## METHOD

This study uses a descriptive qualitative approach. Two types of data are used library and field data. Library data in the form of texts of the Qur'an, Hadith, classical book literature, as well as books and contemporary scientific works regarding consumer rights. Meanwhile, field data is from interviews, observations, and documentation. The research data sources consist of primary data and secondary data. Primary data is obtained directly from research subjects as a source of information sought (Nata, 2000). These include interviews with Emha Ainun Najib, discussions with one of Emha Ainun Najib's family, interviews with the committee members of Maiyah Kenduri Cinta, and interviews with members of the Maiyah Kenduri Cinta group.

In addition, primary data was also collected from several works by Emha Ainun Najib: Life must be competent to gas and break, Maiyah people, while God is jealous, God is also "fasting", Cak nun and Mbah Tejo's daily advice, Allah is not fussy Like us. While secondary data in the form of data from magazines or journals, articles, and other sources that have relevance to the problems discussed in this study, including Emha Ainun Najib Loves Health and Munajat, Emha Ainun Najib's Youtube Channel, Caknun.com, and the CakNun.com article contain Emha Ainun Najib.

## FINDING AND DISCUSSION

### Narrative

The narrative is the story dimension of the communication message. Fisher (in West & Turner: 2007) mentions that narrative is not just a story. However, all communication messages are narratives. Even for Fisher, all forms of life are collections or sequences of stories that are taken for granted. A narrative about Emha Ainun Nadjib's Sufistic thought will be described in the beginning. From the sources of lectures, books, journals, and interviews, Emha gives much understanding about Sufism, even in books written full of spiritual meaning (Sufism). Although the title of Sufism is not registered, the contents of Emha Ainun Najib's books and lectures are mainly about Sufism.



There are many well-known Sufism figures, but the author takes one example of Sufism figures, Imam Al-Ghozali. In the book *Al-Hikam* by Imam Al-Ghozali, he explains that Sufism or Sufism is interpreted as sincerity to Allah SWT and pleasing association with fellow humans. Sufism contains two elements—first, human relationship with Allah SWT. Second, the relationship is based on morality. So, there are several discussions about Sufism from the perspective of Emha Ainun Najib, which the author understands are similar to the discussions that Imam Al-Ghozali has described in several of his works, such as the book of *Al-Hikam*. Given the comprehensive scope of the debate on Sufism, Emha's Sufism perspective is taken from lectures, books, and interviews with Emha, including:

#### 1. *Akhlaq*

In Emha's perspective, knowledge is related to right and wrong, while morality is related to good and bad. Morals occur between humans and their God, between humans and other humans, between humans and their people, between humans and themselves, and between humans and all living things (Khoiro, 2020). So, the meaning of the statement is first, in the category of morality to all creatures, to grass, humans must have character, to chickens, humans must have nature, trees, humans must have morals, and all human beings must have personality. Emha underlined that morals could be called good or bad based on the provisions or provisions of the Qur'an (Allah), that to be good, one must be right. So when you see grass, caring for grass must be with the truth about grass and humans so that the relationship is correct. So if what a person does is right, it becomes a good thing, and that person has good morals.

Another example of Emha is seen in a husband who must treat his wife properly. When his wife is hungry, an excellent moral is to prepare or feed, so he must treat things honestly. A reason is that a person knows that goats should be treated like animals, as humans should be treated like humans. The knowledge is called science. The data is called knowledge. The facts are called knowledge, the way to see the points is called science, the way to change the facts is called science, and the way to change the situation is called science.

Human morality to God. Emha's example about good morals as a human being to God is worship. Worship is an embodiment of gratitude and love for all the facilities God has provided. In Emha's view, even if God did not command humans to worship, humans would still worship because it is sole because of their gratitude for their love for all that God has given. However, the difference is that if Allah does not command humans to worship, then the possibility of worship will be made up by themselves. It's different when God determines their worship. It means that humans have to carry out His commands with worship. That is what is called *Mahdhah* worship (Khoiro, 2020). So the meaning of religion, according to Emha, is that God made *Mahdhah*



worship for its adherents. Mahdhah worship is worship that God has determined in the way, time, form, and speech. In contrast to worship made by humans, it is called Muamalah worship. So the sign of religion is the existence of Mahdhah worship, and if there is no Mahdhah worship, then it cannot be called religion. So human morality toward God is based on gratitude.

Allah has the right to command his servants to worship. Because everything is His creation, and God is the one who gives life to humans, who gives everything that is in the world. So, according to Emha, humans as servants are obliged to follow all His commands and stay away from all His prohibitions. Allah has the right to order servants to worship because Allah has provided and has provided complete facilities for His servants. Another meaning in Emha's perspective, why a servant must worship Allah is so that we have a character to Him with gratitude given in the form of these worships. Emha emphasizes that no matter how smart you are at school, delinquency or morality is minimal. You don't respect teachers, and there are other people, so your intelligence is useless (Khoiro, 2020). From this description, it can be concluded that in Emha Ainun Nadjib's perspective, how great a human is, how rich, and how smart, a human (Muslim) must remain a Muslim, with Allah as the God, Muhammad as the prophet and morality is the main in it.

## 2. Patience

According to Emha Ainun Najib, patience is not blindly venting but being able to withstand and control (Nadjib, 2012). In the above understanding, it can be concluded that in Emha's view, patience is not to vent things that become a desire to do norms that are contrary to something that should not be done. For example, if you want to hit someone, you don't do it because shooting violates the prevailing rules and regulations. Instead, it would help if you tried to contain and control the cause of wanting to hit it. In its implementation, according to Emha, Patience is to limit the level of ownership given to those in need. In this case, everything has a limit. Humans live in a world with boundaries between what to do and what to leave. So, if you cross this limit, you will be called impatient. Patience is practicing conquering the desires and desires of lust (Nadjib, 2012).

Meanwhile, Emha also explained that patience is love, love is brake, wisdom, wisdom which is sometimes delicious, sometimes painful (Nadjib, 2012). Lust was created by God so that humans could progress and develop, but lust often whispers so that humans ignore God's signs in achieving goals. In everyday life, patience is usually only perceived as an attitude to avoid assertiveness: to act carefully, which is identical to actions taken slowly. It is also commonly associated with an attitude of being able to wait. In other words, they are accommodating to the time dimension.



In essence, Emha said that patience is one of the qualities and characteristics of the believer, which is a trait that every human being can possess. Because humans have the potential to develop a patient attitude in their lives. Patience is not synonymous with surrender and surrender to existing conditions or tyranny. On the contrary, patience is an active attitude to change existing conditions so they can become better and better.

### 3. *Qana'ah*

The meaning of *Qona'ah* in Emha Ainun Najib's perspective can be seen from the discussion of the fasting chapter. According to Emha, the lesson learned from the experience of fasting is the ability to choose between the impulse of appetite and the need for food. The activity of fasting is not a fight against not being allowed to eat or not to eat but against lust, which demands the provision of more than just food (Nadjib, 2012). Emha's opinion implies that *Qona'ah* is a trait where a person accepts the situation that occurred at that time, not looking for things that do not exist. Therefore, if it is associated with fasting, one must assume hunger and thirst. The form of *Qana'ah* is to feel enough with God's gift, not to be greedy for what people have, not to be jealous of what is in the hands of other people, and not to be cheap for wealth by justifying any means. Of course, humans have many material and immaterial needs, but we need to realize that wealth is not everything in temporary world life.

### 4. *Dzikir*

Emha Ainun Najib explains *Dzikir* in his book *God is Fasting*:

"One I ask each of you. I'm knocking on the door of your inner contemplation, because maybe this morning, that afternoon, that afternoon, I'm in I'tikaf. It means that giving' *tikaf* does not have to be in a state of cross-legged or prostrate on a mat or mosque carpet" (Nadjib, 2012).

Emha's opinion implies that *Dzikir* is a remembrance of God even though it is not in a mosque or prayer place. In the current era of materialism, *Dzikir* is a rare phenomenon. Humans are busy fulfilling their lustful desires for wealth, position, and others. Furthermore, Emha's view can be reflected that the meaning of *Dzikir* is not only verbal. Every behavior and action to remember Allah belongs to the category of *Dzikir*. There is remembrance with the heart, there is an unwritten, there is a thought, and there is a deed. *Dzikir* is done while walking, sitting, working, lying down, or *Dzikir* upright, sitting, and in several ways as long as it does not conflict with the Sunnah of the Prophet Muhammad. *Dzikir* is the primary worship compared to other worship because anyone can do *Dzikir* under any conditions, old, young, male or female, healthy or sick, bowing or prostration, standing or sitting, or even lying down. *Dhikr* and thinking are habits of the Prophet and Ulul Albab.





## 5. *Sir al-Asrar*

In the study of Sufism or Sufism, there is intimacy between God and humans. God said, "*ana inda dzonni abdibi*" (I am acting based on my servant's suspicion of me). When my servant thinks I love him, then I will love him. When my servant thinks I am stingy, then I will not give him sustenance and so on. And a servant has self-awareness when conscious. Sir Al-Asrar's understanding of Emha's view can be seen in his lecture. In the example mentioned by Emha, the chicken, did the chicken ever realize that a chicken is a chicken, that there is a chicken? Because chickens never realize they are chickens (Nadjib, Sir Al-Asrar, 2014). It all depends on one's self-awareness (inwardly), whether they realize it or not, whether they want to be aware of it or not, and whether they want to admit there is a chicken.

When connected with the deepest inner awareness, humans say or realize that there is no chicken in this world, then it doesn't matter. Why can someone argue like that? Because, in essence, there is nothing but Allah, is it possible that there is someone other than Allah. The answer is clear there will be none but Him. Allah swt created his servants as human beings from the reflection of Allah himself. Emha describes it as follows:

"Let's try to use logic, we make pancakes from kitela, who made kitela, namely Allah SWT. Allah made kitela, made the earth, made the heavens and the earth and all that is in them from what is from Himself. It is impossible for Allah swt to make kitela, soil, sky, earth and others. Allah swt has to go to the market first, just like when we want to make food we have to go to the market and buy the ingredients needed. So Allah made the soil and others from nothing, but from a spark, a reflection of Himself" (Nadjib, Sir Al-Asrar, 2014)

So the formula in the spiritual journey is "*man 'arafa nafsahu faqod 'arofa robbahu*". There is a circle of favours between the love and love of Allah and His creatures. When we enjoy the love circle, life will feel beautiful, and debt feels beautiful, trials feel beautiful, misery feels beautiful, lack feels beautiful, mediocrity feels more beautiful, can eat in the morning and can't eat in the afternoon still feels beautiful.

## 6. Improve oneself

In his lecture, Emha Ainun Najib explained affirming a person's Islam or disbelief, including Emha Ainun Najib himself. Emha emphasized that under the guidelines, to be able to judge or judge someone is Islam or not, infidel or not, only from Allah SWT (Nadjib, Improving myself, 2015). A servant or human being in the position of Khusnuzhan sees everything that is good in others and is wary of those who are bad in themselves. Then Emha reads a poem which contains "You Think I'm Muslim."



*"You think I'm a Muslim  
Cause you find me praying (praying)  
Even though you can't read my heart  
You don't understand my intention behind that prayer  
You think I'm a pious person  
Because I don't look special when fasting  
While you don't understand the mind or the strategy behind my worship  
Even I feel accused of kyai or ustadz  
Based on my cap or clothes and appearance  
If you can examine my behaviour and the benefits of harm in my life  
Because Islam is a verb, not a rigid noun" (Nadjib, 2015)*

In an era when there was no universal, national communication pattern system where everyone could find certain information from behind the earth, and it was immediately obtained only by sleeping in the room or while defecating in the toilet when someone was considered good or not, it was authentic, he hangs out, he examines the good and bad of the person (Nadjib, Improving myself, 2015).

In Emha's statement, who is an ustadz and not a cleric is very easily determined by television. Meanwhile, television determines whether ustadz or not is not based on the quality of his knowledge or Islam but based on who people think is the most popular, funny or even ridiculous.

Emha is grateful because Emha can easily avoid becoming or admitting Emha as an ustadz, kyai or whatever. So that Emha gets an extraordinary opportunity to be nothing, Emha asserts that he is only a human being, a servant of God, someone who tries to work on the caliphate or *Kholifatullah*, so whether Emha is good or bad, kyai instead of Emha, remains not determined by the media or the owner. Capital but determined by the people around Emha. Emha is grateful that she was asked by those who control Emha to refuse appearances in the media that are nationalist or international.

## 7. Get to know Allah SWT

In a lecture to the Maiyah Kenduri Cinta Group, commonly known as "*Sinau Bareng*", Emha explained that nowadays, humans are trapped in misunderstandings.

"When we want to be Muslim, we cannot be Javanese. When you want to be an Indonesian, you can't be a Javanese." Today's society is like that. "When you want Pancasila, the Qur'an is not allowed. that's the way we think, the way the country thinks today is like that. And all of them are very fatal mistakes. Angels are creatures who have no other possibility and do nothing but obey Allah, because the work of angels is "*Ya'malu Ma Yu'marun*" angels only carry out what they are ordered to do. Unlike humans who have possibilities. Angels are creatures of certainty, while humans are creatures of possibility, meaning that angels are the





most believing, most Muslim creatures of Allah. And angels to become believers and Muslims must the angels read the Qur'an first or not, even though it is already available in *Lauhil Mahfudz* but, is it because of all that."

Therefore, religion will be useless if it is not accompanied by thinking because religion is the main tool in humans, and the reason is what distinguishes humans from animals. Emha concludes that humans never know for themselves and cannot find out who the real name of God is, but Allah swt himself told that his name is Allah swt. So there is no possibility except for Allah, who said, "O my servant. I am Ahad (*Allahu Ahad, Allahus Shomad*), I am "Lamyalid Walam Yulad, walam yakul li/lahu kufuwan Ahad" all of them is Allah SWT who gave this information to We all. And the Javanese have become good believers but have not yet become Muslims because they were Javanese in ancient times who did not know. Even Javanese people with Islam are like "tumbu ketemu tutup" has grown very well, but there is no lid yet. The closing here means information from God. Humans don't know who Allah is, and maybe his name might not be Allah, just telling us his name is Allah, there could be a lot of real names, depending on the creatures that He tells, when humans use their imaginations (Nadjib, Knowing Allah, 2016).

#### 8. Love Concept

Sholawat can only be understood with the concept of love, it is not enough with knowledge, and it is not enough only with the *Shari'ah*. Why love because, the shape of a triangle: Allah, Rasulullah, us. Sholawat is a statement of our commitment and love to Rasulullah when we pray to Allah. When we are with Allah, the relationship is only *Shari'ah*, so there is a count of how many sins we have and how many good deeds we do. But when we use *Sholawat*, the count is not a transactional count of how many and how many, but a count of love. Praying means showing Allah that we love and are committed to Rasulullah SAW (Nadjib, Concept of Love, 2016). So the conclusion is that the Messenger of Allah is the primary lover of Allah in the life He created himself. When Allah sees that we love His beloved, then Allah will be merciful to us. Sins that God may not forgive can be forgiven by God only because we love the Prophet, Muhammad.

#### 9. Meaning of Work

The meaning of work in Emha's perspective can be seen in his lecture on the Youtube channel:

"Now, when looking for a job, the goal is to earn money. In the end, it doesn't match what matters. The important thing is that we get money. That's how society is today. We have to be able to find out who we are, what we like, and what we can do, and that's what we have to work on. We do it right until we are experts in your work. So that we will be looking for people one day, when we work in jobs that are not in our field just because of money, our lives are only for making



money, not honing our skills. We will only become cleaning services, security guards, motorcycle taxi drivers, waiters, and household servants. Therefore, we must now be ready to be the boss, an expert in our field, and the most skilled person in our area. When we are already working in a job that we don't like, we must divide our time into two hours, such as working while still working, but the hobbies we want, we like, which we can keep on building, are sharpened. God willing, in the next ten years, we will be able to move jobs whose fields we have mastered." (Nadjib, Skills Training, 2018).

#### 10. Emha Ainun Najib's Sufistic Poems

In Emha Ainun Najib's book entitled 99 for my Lord, the author finds a point where these poems contain mysticism (Sufism) and the concept of divinity. The book, entitled 99 for my Lord, has collected 100 poems by Emha Ainun Najib, each with the title of each point with a number from 0 to 99. From these unique names that Emha herself calls them, described in the preliminary list in the book, Emha also called it a form of prayer that he fully poured out to Allah. Even in the introduction to book 99 for my God, Emha wrote a sentence that maybe the author could conclude the content of book 99 for my God, which Emha gives a unique name for each point from the numbers 0 to 99. The introductory sentence is as follows:

"This is just a prayer, nothing more and nothing less. I fully pour it out to Allah SWT, directly to Him and through you and all of our brothers and sisters. A simple prayer, an attempt to seize myself from the grip of life, culture, civilization, politics, economy, win-win competition and various tendencies that I see are less and less giving and directing themselves to Allah. Maybe we are in the mosque, you hear me muttering alone. Someone tells you I'm reading poetry, someone else says I'm praying, while the brother next to you whispers to you that I'm doing some conversion, a catharsis of mind and spirit, reporting on my own mistakes and the mistakes of my surroundings. The three visions are all true, I am indeed learning from the tradition in my village how these young people make *dziba-an*, *terbangan*, *manakiban*, even just learning the call to prayer and recitation of the Quran. In a cultural modification that encapsulates its meaning as an expression of religious feeling, the beauty of art, as well as a constant statement of God's truth. That the summary of the three meanings is indisputable is the attitude to life that I have chosen. So, he also underlies my expression pattern. So, perhaps you will find in this book some things that you have previously read in the collections. let go of my "poems". I sift through everything I've ever expressed, bringing it into an attitude of worship, which is book 99 for my Lord. The rest, let it be the past, with all humility" (Nadjib, 99 for my Lord, 2015).

Below, the author will describe some of Emha's poetry writings in a book entitled 99 for my God, which the author concludes that the book contains mystical (Sufism) and the concept of divinity, including:



"0: My Lord, I arranged my 99 to get to 0 and regenerated my 1 to a new 99. My Lord, I compose my 99 breaths to imitate You, approach Your disposition and become Your heart. But, my God, this is not poetry, not beauty. This is just silent love, which is ridiculous because I say it. My Lord, I only belong to You, I am not original, I am not true, I am only Your mouth, my soul is gaping, waiting for You to arrive from world to world from universe to universe. 1: My Lord, I start every step with Your name. Forgive us who always feel like we have names that never know that everything will only be one. My Lord, among my thousands of dreams, only one is faithful. It is in Your breath that I am with you. My Lord, if it is suitable for You, please allow me to remain in You so that I will not die after this birth. 2: My Lord, You are the sure light of the heavens and the earth, for who else? But behold, we chased the morning only because we secretly worried we would be gone. We hate that darkness escapes what he has to offer. My God, how shallow! And superficiality is absolute poverty. We are not afraid of anything under Your hands. Still, You know my God that we create threats to our lives, ignite the fire that burns our ages, build the narrowness in this vastness, and create boomerangs that stab us in the stomach and the stomachs of our children. My Lord, should we ask forgiveness in front of Your mercy? 3: My Lord, no matter how much shame rebukes me, this is my prayer in surrendering a foolish soul. My Lord, Your reality will continue to confirm all that is false to me; day by day, it will increasingly eliminate my deceptive worldly pride. My Lord, guide me to understand Your knowledge of earth and space, space and time, metal, earth, fire, inside of Abraham's axe and Moses' rod, storms and oceans, 99 Asmaul Husna, knowledge of the past, all that is saved by the future, the light of Yusuf and the mantras of Muhammad, the inside of the prophets who moved the world with a word." (Nadjib, 99 for my Lord, 2015).

### *Communication Narrative of Emha Ainun Nadjib*

In Fisher's perspective, narrative rationality rests on the principles of coherence and truth. Coherence refers to the internal consistency of a narrative. Whether a narrative is delivered coherently affects whether someone accepts the description or rejects it. In contrast, the truth refers to the reliability of a story.

The Narrative Paradigm Theory proposed by Walter Fisher believes that humans are storytellers and that considerations of values, emotions and aesthetics form the basis of beliefs and our behaviour. Robert Roeland argues that the idea in society is many eyes have adopted that storyteller. Different subjects include history, biology, anthropology, sociology, and theology. The interest also influences communication lessons in the narrative. John Lucaites and Caleste Condit state that "a growing belief in stories represents a universal tool in human consciousness" (Tunner, 2008).



From the results of lectures, discussions and books, Emha Ainun Nadjib has good communication. Emha Ainun Nadjib has coherence in his narrative. This can be seen in the narratives of his lectures, discussions and various presentations on Sufism. As stated by Emha that living people cannot avoid philosophy, although not everyone needs to be a philosopher. Just driving a rickshaw must have a philosophical foundation, which is reflected in his understanding of why he pulls a rickshaw, his intentions, and the benefits. Philosophy is the root of science. If we drive a rickshaw without a clear philosophy of life, for example, the choice to be grateful for the gift of a healthy body or seek the pleasure of working hard to support our wife and children, we get tired quickly.

The truth also supports the narrative conveyed by Emha. Therefore, Ma'iyah members accepted Emha's lectures and discussions as truth. For further reference, as stated by Fahmi, a member of Ma'iyah: "He is our teacher, he is the one who takes care of us, he is our father, he is our parent, he is our friend, he is our discussion partner, he is the place where we learn many things about life which is not just about religion but the hall of life (everything about life). life)" (Agustiani, 2020).

In addition, it was also mentioned the themes of Emha Ainun Nadjib's guidance while filling the Maiyah Kenduri Cinta event. Fahmi stated this, namely:

"All kinds of things, all right, all the themes are not specific to one theme, that's one of the advantages he can talk about many things, so one theme can be brought to many themes, not only focused on, for example, religions, but he can also talk about culture, social, law, politics, and others in the same forum. That's one of the things that makes people feel at home, staying here (Maiyah Kenduri Cinta event) from 20:00 at night until almost 04:00 in the morning, the atmosphere that woke up was because they digested everything Emha said, whether they agreed or not. no, it's here (in the Maiyah Kenduri Cinta forum) we don't regulate whether they agree or not, they already have their own independence, have their own sovereignty, which one they want to take home, which one they leave behind" (Agustiani, 2020).

From the statement above, for Ma'iyah members, Emha Ainun Nadjib plays a vital role in their personal lives. Emha is a place where the Maiyah group learn many things about life, not just about religion but the hall of life (everything about life). And whatever Emha said during his lecture on stage, Emha never forced, required, or even required those present at the event to agree with what Emha had said. All without any coercion, from anywhere, but free to choose between agreeing or disagreeing. From this explanation, Sufism became a communication message that Emha Ainun Nadjib conveyed with narratives and narrative rationalizations that have coherence in their delivery and are of actual value, not only because they are told in earnest, but Ma'iyah



members as communicants (recipients of the message) believe what they say. Conveyed by Emha is the truth.

## CONCLUSION

This study explains how genuine Sufism is in Emha's communication with her congregation, namely the Ma'iyah group, in terms of how Emha when conveying to the Maiyah group, shares his ideas and thoughts when he lectures or what is commonly called *Sinau bareng* (joint discussion). Maiyah Kenduri Cinta group in Cikini, Taman Ismail Marzuki, Central Jakarta, is held once a month in the second week. Not only when they were in the sun together at the Maiyah Kenduri Cinta program, but Emha Ainun Najib also shared his thoughts on Tasawwuf (Sufism) through his works such as his lectures on the CakNun.Com youtube channel, books and poems that are already available in various places such as Gramedia, book figures in multiple cities. However, it is possible that Emha not only delivered his lectures on Sufism but also on culture, politics, philosophy, monotheism, and society. However, at most, Emha is very identical in discussing Sufism (spiritual practice) Sufism to his congregation.

Discusses how Emha Ainun Najib in his role as a lecturer or community leader to the Maiyah Kenduri Cinta Group. From the results of the author's research on several parties, the author can conclude that these activities are very effective in every action. With this Maiyah activity, most of the Maiyah group feel more like they get the spirit of life, the true meaning of life, and the things they haven't seen before. Know about the religion of Islam to know and understand the religion of Islam. They find the true nature of life. They find happiness in Maiyah Kenduri Cinta, such as friendship, friendship, and family ties. So, from the existence of Sufism communication, Emha's ideas will continue to impact the personal self.

Regarding the impact of the research results, the Maiyah Kenduri Cinta group and the Maiyah Kenduri Cinta event committee felt the benefits to themselves and felt comfortable and calm while doing activities and after. This does not only have an impact on psychology. It also affects social, economic, and life. The Maiya people felt the effects of Emha's Sufism communication on the Maiyah Group. According to them, the changes they experienced were also very drastic, a perfect transition from before, especially in their work ethic; they were more enthusiastic about working to provide for themselves and their family. Therefore, they are very sympathetic, trusting, and even loving of Emha Ainun Najib with what Emha taught them. They do, they apply it, and whatever Emha Ainun Najib has said is never forced to agree or not. Everything is regardless of coercion, free to choose and sort, free to agree or not.



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