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### Collaboration Nahdlatul Ulama Tolerance Roads And Muhamadiyah Da'wah

*Annisa Nur Indriyanti<sup>1</sup>, Mufidatul Khoiruroh<sup>2</sup>*

<sup>1</sup>Faculthy of Ushuluddin, State Islamic University of Syarif Hidayatullah, Jakarta, Indonesia.

<sup>2</sup> Faculthy of Ushuluddin, State Islamic University of Syarif Hidayatullah, Jakarta, Indonesia

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#### **ABSTRACT:**

Tolerance is a human attitude to try to accept the differences of ideology in terms of religion, ethnicity and culture. urgency tolerance not only considered nationally, but also globally by the world's attention is packaged in the goals the UN (United Nations) to be achieved. The vision and mission to achieve tolerance very major project to address the problem of radicalism, particularly the issue of radicalism in Indonesia. Not long ago, yesterday, there were cases of radicalism conducted by ORMAS (Future Organization) Islam who want to replace the Pancasila ideology into a caliphate. Through these organizations, be alleged stabbings to Mr Wiranto while in Banten. Then in terms of Islamic Organizations, Indonesia has two very prominent organizations existence. From both these organizations, has the potential to ground tolerance to the problem of radicalism going around in circles Islamic Organizations. According to Danial Hilmi in the article entitled as a moderate Islamic parse Rahmatan agent Lil 'Alamin he found the road preaching tolerance Nahdlatul Ulama has trending discussion is religious moderation. Then Muhammadiyah also have road preaching tolerance usually known primarily tajdid (renewal). From two perspectives prompted the authors to spark new ideas in stemming the problem of radicalism in Indonesia. This research aims to restore the unity of fellow group Islamic Organizations. The method used is a qualitative method. The approach taken to reviewing this paper, the authors use a socio-historical approach.

#### **INTRODUCTION**

Tolerance of the end - the end is becoming ideals - ideals that are nin dirai nation to achieve the unity of Indonesian society. According Casam, tolerance is respect for a person to have freedom of expression, arguing in the middle of diversity (Casram, 2016). Tolerance being digalakan by the Indonesian government adalaah religious tolerance. It is seen from Indonesian government concerns about the state of emergency being radicalism.

Urgency tolerance is not only preferred by the people of Indonesia, but also be a value that is considered important by the world community. According to the UN (United Nations - nation), peace is a shared responsibility (Kemlu.go.id, 2019). To knit a peace, needs to inculcate in the middle of much tolerance divergence problem. Points peace envisioned by the United Nations in maintaining peace and security at the international level.

The promotion of tolerance to the entire community becomes the answer to the problem of radicalism in Indonesia. As for the problem of radicalism that wants to face is radicalism in politics, according to the Head of the National Counter Terrorism Agency (BNPT) Police Commissioner General Suhardi Alius, the problem of terror that befell Mr. Wiranto caused, due to exposure to radical ideology (Kompas.com, 2019). Usually the action of such acts, the perpetrators are members of a radical group or organization. Through these actions, require manner or way to spread peace by Period Organization (ORMAS) being very prominent in Indonesia.

Indonesia has a strong organization in influencing people's minds is, NU (Nahdlatul Ulama) and Muhammadiyah. Both of these organizations is the organization of the Islamic religion and have a strong influence on the ideology of the society. In curbing radicalism, according to Danial, NU has the road preaching tolerance are usually familiar with religious moderation (Daniel, 2018). Then He added the Muhammadiyah has road preaching tolerance are usually referred to as tajdid (Lutfi Nur Falaq, 2015). Through both of this opinion, has the potential to spread tolerance through a familiar organization in Indonesia.

Of these problems, Indonesia require active collaboration by the two organizations very prominent presence in Indonesia. Collaboration aims to reconcile the idea of Indonesian society, because if the two organizations have come together, then the followers of these organizations have a gap to unite. This paper produces a problem, how the concept of collaboration NU road preaching tolerance and Muhammadiyah ?. This paper attempts to unearth tolerance through the arraignment of two organizations in Indonesia, so that other organizations can follow the example of the two organizations united stance that is very prominent in Indonesia.

The method used in this study is a qualitative method. Kualitatif method is a research method using descriptive way through various literature (Gumilar Rosliwa Somantri, 2005). The approach used in this research is descriptive analysis. Through this method, the author tries to explore the thoughts NU and Muhamaditah through a lot of literature.

Before studying too much about this discussion, the author would like a little review of the idea - the notion or idea being studied History before becoming a new discussion. The first is the literature review, Hasbi Aswar artiel of Nahdlatul Ulama, entitled Fighting Organization of Islamic Political Radicalism in Indonesia. He is a student of International Relations Department of the Faculty of Psychology and Social Sciences Cultural Islamic University

of Indonesia. Explanation of this article regarding the methods used by NU in combating radicalism (Hasbi Aswar, 2015)

The second idea is obtained from Abu Rokhmad article titled Islamic radicalism and radical notion Deradicalisation Efforts Walisongo Journal Vol.20, No.1, Mei: 2018. This article reviews about the need to make strategy as a measure to fight radicalism. The number of strategies that produced approximately three de-radicalization strategy to understand the radical (Abu Rokhmad, 2012).

A description of the third idea is taken from an article entitled Singularity Nur Alim Religion: Identifying and Understanding Radical Flow in Kendari through Juenal al-Ulum Vol.18, No.2, December: 2018. Explanations are displayed in the article about how to identify the religious group that has been exposed to radical understand. The means used to identify such understanding is through religious singularity (Nur Alim, 2018).

## **RESULTS AND DISCUSSION**

### **DEFINITIONS RADICALISM**

Radicalism in KBBI (Dictionary of Indonesian Language) that is / ra · at · cal · is · me / n 1 a radical ideology or flow in politics; 2 understand or stream that want change or social and political reform by force or drastic; 3 extremes in the political stream. According to experts, Understanding Radicalism is an ideology (or ideas) and understand who want to make changes to the political and social system by using violent means/extreme (Yunus, 2017).

The core of the action radicalism is the attitude and actions of particular individuals or groups who use violent means in carrying the desired change. Radical groups generally want the change in a short time and drastically and contrary to the prevailing social system. (Laisa, 2014).

Radicalism in religion is like a double-edged sword, on the one hand, the positive meaning of radicalism is the spirit towards change for the better, commonly called *ishlah* (repair) or *tajdid* (reformer's). With so radicalism is not a synonym *ektrimitas* or violence, it will be very significant when run through a thorough understanding of religion and applied to the private sphere. But on the other hand, radicalism would be dangerous if it gets on *ghuluw* level (beyond the limit) and *ifrath* (outrageous) when imposed on other religions (Azra, 1999).

### **RADICALISM PHENOMENON IN INDONESIA**

Indonesia has many organizations that sudau wide meyeban existence. Particularly these organizations is the mass of religious circles. Pluralism organizations in Indonesia, found a few organizations that have been exposed to radical ideology. The significant characteristic is, organizations that are always trying to claim that they are the most correct. End - the end is, Indonesia is uneasy with the problem of radicalism

As the tempo of its occurrence and the attack Wiranto, reported by Kompas.com, Head of Public Information Bureau (Karo Penmas) Police Public Relations Division, Brigadier General (Pol) Dedi Prasetyo said two

attackers were police custody was exposed to radicalism ISIS. "Suspected perpetrators are exposed to radicalism, then we try understood better if SA still has a network JAD JAD Cirebon or another in Sumatra," Smith told a news conference at Police Headquarters in Jakarta, Thursday (10/10/2019).

During this time the radical Islamic group known not appreciated and very be opposed to the cultural and traditional values of Muslim Indonesia. Many religious traditions that made the Indonesian community -which according to them-is an act of heresy because it never existed in the days of the Prophet and were never taught by the Prophet. Not surprisingly, they are very keen to attack tradition and religious rituals that have been entrenched in most of the Muslim community in Indonesia. Their aspiration to purify Islam as the Prophet's time necessitates the need of Muslims to use Islamic law in all respects. Al-Qur'an and Sunnah as the source of the teachings of Islam should be the basis in all aspects of Muslim life.

Even without hesitation to label other groups as heretics, polytheists, superstitions and such. In fact, among the radical expression which they did until their demolition of the tomb-meal or religious sites or culture they perceived as a hotbed khurafat. Historical place sites such as the tomb of a friend, the tomb guardian, and other places of pilgrimage commonly visited to a sacred place by Muslims, even the tomb of the Prophet though not immune from the radical Islamic group's efforts to be destroyed (Shidqi, 2013).

Indeed radical Islamic groups have tended scriptural understanding of religion-textual, narrow, black-and-white. So it is not surprising that religious attitude displayed by radical Islamic groups tend fundamentalist, intolerant and very stiff. (Wahyudin, 2017)

Religious radicalism is a phenomenon that has become a global issue, considered as a trigger acts of terrorism that disrupt security and peace everywhere. Religious radicalism does not occur only on a particular religion but all the major religions of the world to experience it. And in the context of Indonesian-ness, very Identics religious radicalism in Islam as the religion of the majority. The person is often given statements to the public or his followers that Islam in Indonesia was colonized, the liberal and secular movements, so that they aspire to the implementation of Islamic law in the political and social life. And to achieve that goal carried out acts of violence which drastically (Munip, 2012).

### **NU INSIGHTS AND MUHAMMADIYAH**

Nahdlatul Ulama as a community organization based in Indonesia's largest Muslim become a target for radical groups. Where NU face hostility and attacks from these parties. A wave of slander which is now organized, sistemtis and extends this leads to all aspects of the NU's (Gardita, 2018)

Muhammadiyah is an organization Islam great Indonesia, The organization's name is taken from the name of the Prophet Muhammad SAW. so Muhammadiyah also may be known as people who become followers of the Prophet Muhammad. Background KH Ahmad Dahlan Muhammadiyah choose

the name at that time was very foreign to the ears of the general public is to provoke the curiosity of the public, so there is a gap to provide explanations and information as possible on the Islamic religion as it has been taught by the Prophet Muhammad. KH Marsudi clarify the concept of Islam Nusantara which reflects a moderate form of Islam. The concept of Islam Nusantara promoting the basic values of Islam as "middle way (tawasuth)", balanced (tawazun) ", and tolerance (tasamuh) is a norm that is fostered to preserve peace and unity of the Indonesian nation in the complex society is very complex. On the side another, Dr. Mu'ti explain that although using a different approach, Muhammadiyah also introduced the concept of moderate Muslims, peaceful and prosperous. He said that every Muslim has a responsibility to the private, community and country. (dw.com, 2019)

Muhammadiyah is the Islamic Movement of carrying out proselytizing commanding the good and forbidding the evil with the intent purpose of enforcing and upholding Islam to realize a community of Islam truthfully. Muhammadiyah Islamic view that involves all aspects of life includes aqidah, worship, morality, and mu'amalat dunyawiyah which constitute a coherent whole and should be implemented in the individual and collective life. With the mission of the Muhammadiyah movement can realize or actualize Islam became rahmatan lil-'alamin in life on this earth.

Muhammadiyah's vision is as Islamic movement which is based on the Qur'an and Sunnah with its character tajdid always istiqamah and active in the propagation of Islam amar implement the good and prohibiting unjust in all fields, so that it becomes rahmatan li al-'alamin for the people , the nation and the world of humanity towards the creation of an Islamic society in truth that pleases Allah in this life. (Muhammadiyah.or.id, 2019)

## **NU AND MUHAMMADIYAH DA'WAH ROAD IN STEMMING RADICALISM**

Based on these problems, the authors would like to collaborate thought the two organizations as a form of containment of radical understand. This colaboration urgency, so that the two organizations has particularly gap to unite and no longer being menggklaim truth group. Prior to review further the core of this discussion, the author wants to describe theory advantages of each - each organization, and collaborated with new ideas.

Nu as Islamic organizations have great influence yangmemiliki ideology for Muslims in Indonesia. According to Danial, Nu had to mummify the road preaching tolerance. The shape of the propaganda is packaged in the theory of Islamic moderation. The concept of moderation is claimed to bring Indonesia without radical and liberal, because trying to understand the teachings of contextually. (Hilmi, 2016)

Before getting to the core of Islamic moderation, good traced tersebut. Pergerakan theoretical background of mass mobilization for political purposes can not be denied to be one of the background of the formation of ideologies Islam breath. However, the goals and the path taken is not in accordance with the existing law or Sharia, one that is fundamentalism and liberalism. Fundamentalists that we see and observe with his radical movement did little to trigger the negative image of Islam because Islam

provides teachings considered violence without any sense of humanity in every religious values are applied (Fauzi, 2018).

Meanwhile liberal with its secular understanding Saxon make it freely and wildly interpret the law to suit the conditions and interests regardless of origin applicable law. Understanding like this, not in accordance with the conditions and state of Indonesia multicultural country. Not entirely Islamic law that is definitive can be applied in this country without looking at the context and interpretation of the law are ripe. Therefore Ahlu Sunnah Wal Jamaah wear Islamic law not only from the Quran and Hadith, but is complexed with the consensus of the scholars and Qiyas that Islamic law is the qath'i be flexible so that it can be adapted to the times.

Moderate Islam is the solution that can be chosen to make the state of the nation of Indonesia becomes conducive. Moderate Islam is the middle way of two opposing ideas are fundamentalists and liberals. So on the basis of Islamic moderation that appears discourse in Indonesia, as a form of resistance to two conflicting understanding.

Islam Nusantara was born and raised in her traditions and culture of Indonesia, Islam is a peaceful, friendly and tolerant. Abdurrahman Wahid with his idea "indigenization of Islam" describes the normative teachings of Islam Nusantara as coming from God, then acculturated into a culture derived from a human without losing their identity. Islam Nusantara standing between two ideologies that out both side liberalism and fundamentalism.

Islam Nusantara has five special character that distinguishes it from other Islamic or Arab Islam in the world. The first five characters namely, contextual, that Islam understood as a doctrine that can be tailored to the circumstances of the times. Second, tolerant. Islam Nusantara recognize any form of Islam in Indonesia without discriminating. Thirdly, respect for tradition. Islam in Indonesia is the result of acculturation between local culture with Islamic teachings. Islam does not erase the local culture, but modifies it to the Islamic culture. Fourth, Progressive. That is a thought that considers the progress of time as a good thing to develop a dialogue with the Islamic teachings and traditions of other people's thinking. fifth, liberating. Islam is a doctrine that is able to address the problems in people's lives.

After discussing NU, then will discuss the road preaching Muhammadiyah perspective. Understanding the perspective of Muhammadiyah propaganda is propaganda that is guided by the spirit tajdid or updates. Updates that mean that the purification (purification). Purification can also be dimanefestasikan herein as dynamic effort or attempt improvised mundane life (worldly muamalah that Islam in accordance with the times. So Islam has not lost face with the reality of a changing world and evolving (Falaq, 2018).

Historically empirical tajdid Muhammadiyah departing from the context sosiokultural- binoculars spiritual thoughts that are rooted in the contextualization of the idea of the past and the future. The ideas of the past challenges tajid make it much more oriented to the rear, which is directed at

the movement of purification of Islam by running a purification movement of Islamic teachings. The main source of this movement is the Qur'an and the Hadith and Sunnah mainly used as a guide to explain various phenomena tahayyul, heresy, churafat (TBC) (Bandarsyah, 2016).

The first dimension, although it is still a consensus in air-Muhammadiyah movement, but the strategy used and developed more softly and less likely to encourage conflict, as in the beginning of its birth. Bayani paradigm approach no longer merely be a major mainstream of the Muhammadiyah movement patterns today.

The second dimension, tajdid directed at the present and future dimensions. Social reality and the ideas and challenges ahead in the public discourse and thinking Muhammadiyah propaganda. Become imperative and substantive aspects of the paradigm shift towards the paradigm dominant bayani Irfani which provide space for social and cultural reality reflection on society and teachings, as well as running the empirical Burhani contextual paradigm. Various social, political and religious issues become a major concern Muhammadiyah propaganda. Space is becoming increasingly widespread movement along with the development community dynamics in the nation.

Muhammadiyah expressly mentioned there are aspects of "purification" in addition to "renewal", there is also a suggestion 'nahi unjust' in addition to the recommended air 'commanding the good', as mentioned above.

Purification movement, if not clever package it will be very easy to switch to 'jihad' ideological-cultural 'to attack the reality of the socio-historical and socio-cultural realities of Islamic keummatan very diverse, not only in the country but also across the Muslim world. The emphasis being on the side of 'nahi unjust', with little rule out 'commanding the good' also has the potential to be easily washed using violent jihad (religious radicalism movement) in enforcing religious instruction forcibly (coersive) rather than persuasive (persuasive) (Abdullah, 2010).

Jihad wave taste will captivate and attract the younger generation who are thirsty for religious knowledge, which is still mentally unstable economic moreover, the phenomenon injustices that they see in various places in their own country. A wave of jihad will decorate the contemporary Islamic civilization of the 21st century, while the foreign policy of Western countries has not changed and the dialogue between cultures and religions jammed. Jihad wave will still attract the younger generation if America and its allies has not come out of the Middle East countries and other Muslim majority. If that size, it is still a rather long time to mitigate, much less eliminate the spirit and militanisme jihad against the West and its allies in the Muslim countries themselves.

When the contemporary Islamic civilization to deal directly with Western civilization as it was, then the movement of modern and traditional Islam, which wants progress of Muslim communities to catch up also affected (Amin Abdullah, 2010). The impact was very bitter and divisive race next volume. It is a fact that can not be denied that in addition to the clash of civilizations as reflected in the war interminable in the Middle East (Iraq and the Palestinian-

Israel) and Central Asia (Afghanistan) and South (Pakistan), but that is clearly facing civilization contemporary Islam when responding to three issues in front of the (Muslim Minorities in the West, Western domination, and the truth claims interpretation of what is called "Khaira ummah") is the clash within (Islamic) civilizations.

Muhammadiyah as a social missionary movement -keagamaan Islam in Indonesia can not avoid contemporary developments above and can respond wisely and decisively. Moreover, if sibghah (typical pattern or icon) Propagation and Tajdid still attached to his body. But not easy to maintain such sibghah, without accompanied update from within, renewal in Muhammadiyah itself, especially when entering the second century of his age. The reform from without, ie foreign policy renewal western countries. The challenges faced in the first century old Muhammadiyah is definitely different from the second century of his age, though the continue between them remains. Without an effort to reform from within, which includes strategy reform education movement that has been they do, get to know the methods and contemporary approaches to the study of Islam and Islamic, to be inclusive of development experience and scholarly young generation, open dialogantar cultural and religious roots of the grass, and so on , the Islamic reform movement headed towards the realization of the community and major civilization in this country would have trouble breathing and lack of oxygen to breathe and respond to the issues of global socio-religious and issues of contemporary Islamic civilization Bandarsyah, 2016).

For context ness, Icon struggle for "Islam berkemajuan" seems to remain attractive to be discussed and discussed all time. With so continuity and sustainability perjuangan between the first century generation and the next generation of the second century are still preserved, as proclaimed by the founding fathers and Muhammadiyah been booked earlier (Mojok.co, 2019). The shape of the road preaching collaboration NU and Muhammadiyah incorporated into propaganda Road Nudiyah tolerance. Road preaching tolerance is the road preaching tolerance Nudiyah collaboration between the road preaching tolerance between Nu and Muhammadiyah which will give birth to a single concept. First, understand religious teachings contextually. Second, make religion as a source of understanding always associated with modern science. Third, scientific religion beruaha contextual understanding religion and its meaning development in accordance with the age of the effort to curb radicalism.

#### **ACKNOWLEDGEMENT**

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