

SOCIAL RELIGIOUS RELATIONS OF THE NU AND MUHAMMADIYAH ISLAMIC COMMUNITIES IN THE MULTICULTURAL ERA

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Abstract: This research aims to find out how Nu and Muhammadiyah community organizations form and maintain social relations in the current multicultural era. The method used in this research is a descriptive research method. The data collection technique in this research uses library research. The data collection technique for this research is by searching for data, reading data, marking data, and narrating data related to information contained in books, journals, proceedings, print media and online media. The results of this research state that Nahdlatul Ulama (NU) and Muhammadiyah have a very important role in maintaining and strengthening social relations in the multicultural era in Indonesia. Nu and Muhammadiyah provide education and character development to various educational institutions, emphasizing tolerance and moderation through Islam Nusantara. Nu and Muhammadiyah through their education and lectures often include instilling inclusive national values, respecting diversity as the nation's wealth. Through these various approaches, Nu and Muhammadiyah have succeeded in maintaining and strengthening social relations in the multicultural era in Indonesia. They play an important role in building a more inclusive, tolerant and harmonious society, and respect cultural, religious and ethnic differences as wealth that must be protected and respected.

Keywords: NU, Muhammadiyah, Social Religious

INTRODUCTION

The relationship between social relations and multiculturalism is very close, and they influence each other. Social relations refer to the way individuals and groups interact and form relationships in society. Multiculturalism, on the other hand, is the recognition and appreciation of cultural diversity in a society. In a multicultural society, acceptance and tolerance of cultural, religious, and ethnic differences are the keys to forming positive and harmonious social relations. It is important to manage and celebrate cultural diversity in an inclusive and equitable way. Thus, multiculturalism is not only a concept but also a real practice in building strong and sustainable social relations.

Social relations, which are group-to-group relationships, for example, occurred in the relationship between the most prominent Islamic organizations in Indonesia, NU, and Muhammadiyah. Talking about these two mass organizations cannot be separated from conflict. Both conflicts have negative impacts and positive impacts. At the beginning of the conflict, the relationship between the two mass organizations cannot be separated from their figures and members. The various tribes, cultures, and religions in Indonesia in their daily lives cannot be separated from social relations between individuals and groups. As social creatures, humans always carry out social relations in their survival that involve two or more people with specific goals. Social relations or relationships between individuals that last relatively long will form a pattern. This pattern of relationships is called social relations. Life in this society includes

relationships between individuals and between groups, which is an aspect of life that cannot be eliminated. In this relationship, there is a social relationship pattern: a dependency between people or needing each other to carry out life. The formation of this group also creates a social system and structure that exists in society (Pritantia et al., 2021).

Groups that have high social relations aspects in Indonesia are Nu and Muhammadiyah. NU is also one of the most prominent Islamic organizations in the world, with its members spread throughout almost all of Indonesia and several other countries through its PCI NU. The moderate concept promoted by NU also influenced people's interest in joining membership. With a cultural approach strategy, NU became a unique attraction for Indonesians (Faujiyanto & Ibrahim, 2021). Nahdlatul Ulama (NU) was founded on January 31, 1926, in Surabaya on the initiative of K.H Wahab Chasbullah and K.H Hasyim Asy'ari. NU was founded as a jami'yah, namely a religious and social organization. NU's articles of association state that adherence to the teachings of the madhhab is the main thing. It states that this organization aims to uphold one of the schools of the four Imams, namely Imam Muhammad bin Idris asy-Syafi'i, Imam Malik bin Anas, Imam Abu Hanifah an-Nu'man, or Imam Ahmad bin Hambal, and carry out anything that makes the religion of Islam beneficial (Rahman et al., 2020).

Muhammadiyah is a religious organization that always adheres to amar ma'ruf nahi munkar and has been proven to play an active role in empowering society in the fields of religion, education, health, economics, and other social aspects. Muhammadiyah's role has been visible since its inception, where Muhammadiyah emphasized its role in all aspects of social life through tabligh da'wah efforts, recitation of Islamic studies, development of Muslim families, and education (Karsiman, 2019). The name Muhammadiyah is taken from the name of the Prophet Muhammad SAW, so it can be said to be a follower of the Prophet SAW and founded by KH. Ahmad Dahlan, on 8 Dzulhijjah 1330 H or November 18, 1912, aimed to restore all irregularities in the da'wah process to build a social order and education for a more advanced and educated society (Hatija, 2023).

Nahdlatul Ulama (NU) and Muhammadiyah groups are the two largest Islamic organizations in Indonesia, and they have an important role in shaping social relations. Overall, NU and Muhammadiyah play an important role in shaping social relations in Indonesia by promoting tolerance, moderation, and inclusiveness. They help create a more harmonious and competitive society through various education, empowerment, and conflict mediation programs.

The multicultural era demands that social relations be based on humanitarian considerations, not class and sectarian considerations. This means that ideology and religion are required to prioritize and be able to formulate humanitarian and social concepts comprehensively and universally across the boundaries of ethnicity, sect, ideology, and religion itself. Multiculturalism recognizes that several different cultures can exist in the same environment and benefit each other. Or recognition and promotion of cultural pluralism. Others say that multiculturalism respects and tries to protect cultural diversity (Mubit, 2016).

The root of the word multiculturalism is culture. Etymologically, multiculturalism is formed from the words multi (many), culture (culture), and ism (school/understanding). Thus, multiculturalism can be interpreted as an understanding that recognizes the existence of many cultures. In essence, this word represents the recognition of the dignity of humans who live in their communities and have their own unique culture (Khairuddin, 2018). Creating harmony in a multicultural society like Indonesia is a necessity. In the context of harmony, multiculturalism itself implies many potentials, opportunities, obstacles, and challenges (Naim, 2016).

Multicultural reality is an inevitability that cannot be avoided in Indonesia, considering the fact that Indonesia has diversity in ethnicity, culture, language, religion, gender, race, age, and social class. A similar thing was also explained by Sulalah in Ahmad Sulton, who stated that Indonesia is known as a pluralistic society. This evidence can be seen from existing social media. Proof of its diversity can also be proven through the motto of the symbol of the Republic of Indonesia, "Bhinneka Tunggal Ika." A pluralistic society is based on various differences, both horizontal and vertical. Horizontal differences include social units based on ethnicity, language, customs, and religion. Meanwhile, vertical differences involve differences between the upper and lower layers, which concern the political, social, economic, and cultural fields (Sulton, 2015).

The current existence of a multicultural society provides its own challenges for today's community groups. In this case, the Nu Group and Muhammadiyah have several strategies for maintaining social relations in the era of a multicultural society.

METHOD

The method used in this research is a descriptive research method; using the descriptive method will provide an overview of several possible answers to solve actual problems by collecting data, compiling or clarifying it, and analyzing and interpreting it (Ratna, 2010). The data collection technique in this research uses library research. Library study research is a research method carried out through critical and in-depth study of literature or library materials that are relevant to the topic or problem being researched. This method involves collecting, evaluating, and synthesizing information that already exists in the literature to gain a more comprehensive understanding of a particular topic (Zed, 2014). The data collection technique for this research is searching for data, reading data, marking data, and narrating data related to information contained in books, journals, proceedings, print media, and online media.

RESULTS AND DISCUSSION

Results

Dynamics of NU and Muhammadiyah Relations in Indonesia

As the two largest religious organizations, the existence of Muhammadiyah and Nahdlatul Ulama in modern Indonesian history is exciting. Throughout the journey of these two most prominent Islamic organizations, there has always been cooperation, competition, and confrontation or conflict. Moreover, so far, NU has been known as a traditionalist and conservative Islamic organization based on village communities with a lower middle economic level. In contrast, Muhammadiyah is a modernist-substantialist Islamic organization based on

urban communities with a middle to upper economic level. If we pattern the relationship between Muhammadiyah and NU, it can be divided into three patterns of relationship, namely 1) theological confrontation from 1912-1985. This confrontational relationship has been visible since the founding of NU, which was a reaction to the reform ideas put forward by K.H. Ahmad Dahlan through Muhammadiyah. There were differences between traditionalists and modernists, which then spread to the practice of worship; 2) Pseudo-harmony, 1986-2000, this harmonious relationship began with the enactment of the Mass Ordinance Law no. 8/1985, NU at its conference in Situbondo decided to return to the 1926 khittah. Muhammadiyah, at its 41st congress, decided on Pancasila as the organizational principle. This momentum was used as the starting point to bring the two organizations together; 3) political confrontation, 2000-2001. A conflict occurred between Amin Rais and Gus Dur, which resulted in NU and Muhammadiyah members clashing (Rofiah, 2017).

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NU and Muhammadiyah in cultivating social relations

Nahdlatul Ulama (NU) and Muhammadiyah are two organizations that play an important role in instilling and strengthening social relations in Indonesia. Both have significant contributions to various aspects of community life, especially in religious, educational, and social contexts. The following are several ways NU and Muhammadiyah cultivate social relations (Burhani A.N, 2018).

Table 1. NU and Muhammadiyah cultivate social relations

No	Cultivating Social Relations	A Short Description
1.	Education and Character Developmentc	NU and Muhammadiyah often collaborate on various educational and social initiatives. Together they promote inclusive and sustainable education, and contribute to creating a society with strong character, tolerance and high competitiveness.
2.	Social and Community Activities	NU and Muhammadiyah often work together on various social and humanitarian initiatives. For example, they collaborate on disaster emergency response programs, health campaigns, and interfaith dialogue.
3.	Promotion of the values of tolerance and moderation	Nu and Muhammadiyah actively promote the values of tolerance and moderation in religious and social life. Both have unique but complementary approaches to creating a peaceful, tolerant and inclusive society.
4.	Preservation of Traditions and Culture	NU and Muhammadiyah often collaborate in various activities that promote national and religious values. They work together in intercultural dialogue, multicultural education, and social programs that support the preservation of cultural values that do not conflict with Islamic teachings.

NU and Muhammadiyah have a wide network of schools, Islamic boarding schools, and universities that not only teach religious knowledge but also general science and character education. Through an inclusive curriculum and based on the values of tolerance, they are forming a generation that values diversity. Their educational programs often include multicultural education that emphasizes the importance of respecting differences and harmonious coexistence (Afista et al., 2021).

These two organizations are active in various social welfare programs such as health clinics, orphanages, and assistance to the poor. These programs help create social solidarity and improve community welfare. NU and Muhammadiyah often hold community activities such as mutual cooperation, social service, and recitations that strengthen social relations between community members.

Through lectures and da'wah that emphasize the values of tolerance, moderation, and humanity, NU and Muhammadiyah teach the importance of living in harmony and mutual respect between religious communities. They often hold inter-religious and cultural dialogue forums aimed at strengthening social relations and reducing tensions between different groups (Syaifuddin & Aziz, 2020).

With the concept of Islam Nusantara, NU preserves local traditions and culture that are in harmony with Islamic teachings, thereby strengthening local cultural identity and social relations. Combining Islamic values with modernity, Muhammadiyah encourages social reform that still respects cultural roots and traditions.

With these various efforts, NU and Muhammadiyah not only strengthen social relations among their fellow members but also contribute widely to social cohesion and national harmony. They help create an environment conducive to the development of a just, peaceful, and prosperous society.

Discussion

Religions that have entered a multicultural society will experience an acculturation process so that religion can have many versions, especially in the implementation aspect—starting from understanding the importance of religion according to the culture of each region or place. In this multicultural society, expression differences were born when carrying out religious orders. The role becomes crucial when religion is embraced by human social groups, which is related to fulfilling the complex needs of human life in society. In such developments, religion becomes directly related to culture in society, so religion and society and culture have a reciprocal relationship that influences each other. The existence of religion is the foundation, first step, and initiation for the creation of a moral society. This moral can then stimulate human instincts and conscience to become civilized creatures so that, in the end, just and prosperous national and state activities can be realized (Rohmaniah, 2018).

The role of religion in a pluralistic society is one of acting as a social glue. Emile Durkheim put forward a theory in his book *The Elementary Forms of Religious Life*. With elements of religious solidarity, it has a social function. Religion is not an illusion but is a social fact that can be identified and has social importance. Therefore, religion does not contain belief in spirits or gods but rather a separation between the sacred and the profane. From the perspective of social solidarity, religion plays a role in bridging tensions and maintaining the continuity of society when faced with life's challenges. In this case, religion plays a vital role in uniting members of society through sacred symbolic descriptions of their position in history, the cosmos, and their purpose in the order of things. Religion is very good in developing society towards prosperity and, at the same time, the conscience of society itself. One of the reasons why this is so is that religion teaches actual and good values to its people. Religion polishes its people to become good individuals and keeps them away from everything contrary to the teachings of their religion. Second, religion teaches ways to obtain a beautiful place in the afterlife as the final goal of life (Juwaini, 2022).

KH. Hasyim Asy'ari provides a theological, historical, and sociological basis for efforts to maintain societal civilization. One of them is in the book *al-Tibyân: fin Nahyi'an Muqâthâ'atil Arhâm wal Aqârib wal Ikhwân* (explanation of the prohibition on breaking ties of family, brotherhood, and friendship) as well as various speeches given to NU. These views are the best inspiration for a moderate attitude where nuances of brotherhood and tolerance are always sown for a better future, where mutual respect and peaceful coexistence exist (Anandari & Afriyanto, 2022). KH. Hasyim emphasized that humans are creatures that are always in contact with each other. Borrowing Ibn Khaldun's term, *al-insân madaniyun bit thabi'i*. Humans are civilized creatures. Therefore, KH. Hasyim explained the importance of relationships, unity, togetherness, and love. These values are a necessity for building tolerance between fellow believers. Kiai Hasyim Asy'ari emphasized the importance of building brotherhood and tolerance within the family. In essence, friendship is a brotherhood within the family sphere. If the culture of friendship can flourish, brotherhood will be achieved in a broader context, both within the internal context of religion and within the scope of the nation-state. Brotherhood and tolerance are values that must be instilled in every Muslim. These two values are essential for Muslims

because diversity of views allows for social explosions. It is also crucial in a national context because it will provide an excellent example of Islam being a religion of peace and non-violence (Misrawi, 2010).

Multicultural education adopted by Nahdlatul Ulama (NU) and Muhammadiyah is an integral part of the vision and mission of both organizations in developing an inclusive and tolerant society. Although both Islamic organizations have their characteristics and traditions, they apply a multicultural approach to education to promote the values of unity, diversity, and tolerance. NU, Indonesia's most prominent Islamic organization, has a solid approach to multicultural education. They emphasize the importance of inclusivity, cultural diversity, and interfaith harmony in education. NU also promotes a deep understanding of moderate and tolerant Islam. On the other hand, Muhammadiyah, one of Indonesia's largest Islamic organizations, has a similar approach to multicultural education. They emphasized the importance of education in building inclusive character and respecting diversity. Muhammadiyah also views education as a tool to fight intolerance and extremism.

These two organizations establish schools, colleges, and other educational institutions implementing a multicultural curriculum approach and daily activities. They are also involved in various social and cultural activities that promote intercultural dialogue and interreligious tolerance. Overall, the multicultural education implemented by NU and Muhammadiyah aims to create an inclusive, tolerant society that respects diversity in all aspects of life. This aligns with Islamic principles, which teach all humans peace, justice, and compassion (Khoiruddin & Prasetya, 2024).

In the current multicultural era, Nahdlatul Ulama (NU) and Muhammadiyah have a significant role in dealing with a society with cultural, religious, and ethnic diversity. Following are some of the key roles played by these two organizations:

1) Promote Tolerance and Harmony

- Multicultural Education: NU and Muhammadiyah support education that respects and understands cultural, religious, and ethnic diversity. They promote an inclusive approach and help people understand the values of tolerance.
- Interreligious Dialogue: Both organizations are active in facilitating interreligious and intercultural dialogue to strengthen understanding and cooperation across religions (Muqarramah Sulaiman Kurdi, 2023).

2) Building an Inclusive Social Network

- Social Activities: NU and Muhammadiyah run various social programs that help not only their members but also the wider community, regardless of religious or ethnic background.
- Social Service and Mutual Cooperation: These two organizations promote the spirit of mutual cooperation and mutual assistance in society, creating strong social networks at various levels.

3) Mediation and Conflict Resolution

- Mediator Role: NU and Muhammadiyah often act as mediators in social and religious conflicts, using a dialogic and non-violent approach to help resolve disputes.

- Peace Education: Both are involved in peace education, teaching ways to resolve conflicts peacefully and respecting differences (Yumnah et al., 2023).

4) Education and Character Development

- Educational Institutions: NU and Muhammadiyah have an extensive network of educational institutions that promote tolerance, inclusivity, and understanding of cultural diversity.
- Inclusive Curriculum: They develop a curriculum that emphasizes the importance of respecting differences and peaceful coexistence (Mu'ti, 2016).

Through these various initiatives, NU and Muhammadiyah play a role in building an inclusive, tolerant, and harmonious society in a multicultural era, where cultural, religious, and ethnic differences are seen as wealth that must be respected and protected.

CONCLUSION

Nahdlatul Ulama (NU) and Muhammadiyah have a very important role in maintaining and strengthening social relations in Indonesia's multicultural era. Nu and Muhammadiyah provide education and character development to various educational institutions, emphasizing tolerance and moderation through Islam Nusantara. Nu and Muhammadiyah, through their education and lectures, often include instilling inclusive national values and respecting diversity as the nation's wealth. Through these various approaches, Nu and Muhammadiyah have succeeded in maintaining and strengthening social relations in the multicultural era in Indonesia. They play an important role in building a more inclusive, tolerant, and harmonious society and respect cultural, religious, and ethnic differences as wealth that must be protected and respected.

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