



## Moderation of Religion Between Muhammadiyah, Nahdlatul Ulama (NU) and Christian in Tegal Rejo Village, Medan Perjuangan Subdistrict

Ervina Putri Wulandari<sup>1</sup>, Fadia Annisa<sup>2</sup>, Meidya Ningsih<sup>3</sup>, Fharcha Fahriza<sup>4</sup>, Zahratul Idami<sup>5</sup>

<sup>1,5</sup>Department of Science and Technology, Universitas Islam Negeri Sumatera Utara Medan

<sup>2,3,4</sup>Department of Public Health, Universitas Islam Negeri Sumatera Utara Medan

### Article Info

#### Article history:

Received : 19 March 2021

Revised : 08 April 2021

Accepted : 20 May 2021

#### Keywords:

Moderation, Muhammadiyah, Nahdlatul Ulama, Christian

### ABSTRACT

An attitude or behavior that always prioritizes the middle way values and does not overdo it can be understood as religious moderation. Muslim organizations Muhammadiyah and the Nahdlatul Ulama (NU) in Indonesia are responsible for religious moderation. There are other religions that coexist with Islam, including Christianity. For this study, we aimed to observe the implementation of religious moderation between Muhammadiyah and Nahdlatul Ulama and Christians in Tegal Rejo Village, Medan District. The descriptive analysis method is used in this study. When it comes to religious activities, the results of this study show that Tegal Rejo Village has implemented religious moderation between Muhammadiyah and NU that is mutually tolerant, respectful, and relentless. According to reports, there are no conflicts and no interference between worship services in Tegal Rejo Village, where Christians live next door. In order to live in a safe and peaceful environment, religious moderation is.

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



### Corresponding Author:

Zahratul Idami,  
Department of Science and Technology  
Universitas Islam Negeri Sumatera Utara Medan  
Email: [zahratulidami@uinsu.ac.id](mailto:zahratulidami@uinsu.ac.id)

## 1. INTRODUCTION

Diversity exists in Indonesian society, including ethnic, linguistic, religious, and cultural diversity, as well as social status. However, diversity can be the cause of inter-cultural, inter-racial, inter-ethnic, intrareligious, and inter-life values, as well as a "integrating [1] Societal and cultural capital are deeply ingrained in Indonesian society. For the most part, we're accustomed to tolerance, tolerance, brotherhood, and diversity. The people of the archipelago's religious moderation rely on such fundamental values. The same human values are taught in all religions. For Islamic moderation, Indonesia is an important spotlight because it is home to the world's largest Muslim population.

Moderation is one of Islam's most important tenets In the context of diversity in all its forms, including religion, customs, ethnicity, and even the nation itself, moderate Islam is a religious

understanding that is highly relevant. Because Indonesia has many cultures, cultures, and customs, the concept of religious moderation must be understood contextually rather than textually. There are many problems in religion and civilization that can be solved by this Islamic moderation. No less important is the ability of moderate Muslims to speak out against radical, extremist, and puritan-based groups who do everything with violence. Moderate Muslims must be able to do [2]

In today's world, Islam and Muslims are faced with at least two problems; To begin with, there's a tendency among some Muslims to interpret religious texts in an extreme manner, and to try to impose this method on the Muslim community, sometimes with violence; and second, there's a tendency to be loose with religion and to be susceptible to negative behaviors and thoughts that come from other cultures While they use religious texts (the Qur'an and Hadith) as a basis and framework for their thinking, they do so by interpreting them textually and without regard to historical context. This generation is no different from those who were born later because they live in the middle of modern society and think like their predecessors. [3] Muhammadiyah and Nahdlatul Ulama are the two largest Islamic organizations in Indonesia (NU). As a reformist Islamic movement at the time, Kyai Haji Ahmad Dahlan founded Muhammadiyah. To achieve this, Muslims in Java and other parts of Southeast Asia formed the Muhammadiyah movement. With a model that breaks and is consistent with the original ideals of renewal, Muhammadiyah movement (modernization).

Islam's version of modernization (tajdid) is a movement to reform Muhammadiyah's thinking in order to find solutions Qur'an and Sunnah are used as a starting point and a guide for developing thoughts. As an alternative, a committee in Saudi Arabia proposed to King Saud not to destroy historical sites of Muslims in the Land of the Hijaz, including the tombs of Prophet Muhammad and his companions, which led to the formation of Nahdlatul Ulama. In 1926, the Hijaz Committee became the Nahdlatul Ulama (NU), an organization dedicated to preserving the nation's culture's traditions and noble values. [5]

As a result of this study, Muhammadiyah and Nahdlatul Ulama, which are two of the most prominent Islamic organizations in the world and live in the same environment, were able to see how religious moderation was implemented In the same vein, there should be religious tolerance between the Muslim and the Christian communities

## 2. RESEARCH METHODE

This study uses a qualitative approach with descriptive analysis method. Data obtained from interviews with parties directly related to the subject matter of religious moderation. This research was conducted in July-August 2021. The location of this research is Tegal Rejo Village, Medan Perjuangan District with case studies in 2 locations, namely Environment 12 and Environment 4. This research was conducted by students of Community Service Program Group 4, State Islamic University of North Sumatra, Medan.

## 3. RESULT AND ANALYSIS

In the village of Tegal Rejo, there are 15 (fifteen) different neighborhoods. Twenty-three hundred and thirty-two people live in Tegal Rejo Village, including 11,455 men, 11,677 women, and 5,574 families. About 8.33 percent of the population lives in poverty, and there are 7696 poor people. Seventy per cent of the population practices Islam, while thirty per cent of the population is non-Mus (Christian). Tegal Rejo Village has the widest area of 1.1 km<sup>2</sup> (25.23%). The regional boundaries are as follows:

1. In the north it is bordered by Pulo Brayan Darat Village.
2. In the south, it is bordered by the East Sidorame village.

3. In the west it is bordered by Glugur Darat Village.
4. In the east it is bordered by Sidorejo Village.

### **Religious Moderation Between Muhammadiyah and NU**

Tegal Rejo Village's XII neighborhood served as a research site. This is a predominantly Muslim neighborhood. As an example, the Al-Huda Mosque in the XII environment utilizes Muhammadiyah understanding. As well, there are people who use the NU (Nahdlatul Ulama) understanding, who live and mix with each other in this environment. NU-aware members of the community continue to follow the lead of those who believe in Muhammadiyah. As a result of the local mosque adhering to the Muhammadiyah doctrine, People who believe in NU don't mind if their understandings differ slightly from what NU teaches. Residents of Muhammadiyah are no exception. This is because, as explained above, Muhammadiyah and NU have a similar understanding. Muhammadiyah understandings such as not wearing qunut during Fajr prayer or tahlilan when a family member dies are not a problem in this environment. [5] This means that their daily activities are guided by Muhammadiyah's teachings. Occasionally, however, members of the Muhammadiyah community participate in religious activities organized by the NU community. Tegal Rejo Village's XII neighborhood is known for its tolerance.

Religious moderation examined in this narrative is a little more focused on the XII era. Greetings, this is a question about Muhammadiyah's principles and the role of NU in that environment In Indonesia, Nahdlatul Ulama (NU) and Muhammadiyah are two of the most well-known da' Unlike Muhammadiyah, which is known for its purification of Islam and educational breakthrough, NU is known for its tolerance of Indonesian traditions. In Indonesia, these two groups are considered to be the largest islam Muhammadiyah and NU have a large number of members, and there are numerous branches throughout the country.

### **Moderation Attitude of Muhammadiyah and Nahdlatul Ulama (NU) Perspectives**

1. NU and Muhammadiyah always instill moderate Islamic values to the community, including: Faith values, worship values, and moral values.
2. Upholding the values of Islamic moderation through tolerance towards fellow countrymen in the form of cultivating mutual help, helping each other and being socially good.
3. Reflecting on the historical picture of the past that NU Muhammadiyah is actually two community organizations that have a very moderate attitude that should be exemplified, so that realizing freedom of religion is that Islam fully protects the rights of the dhimmis, namely non-Muslims who make peace agreements in Indonesia. Muslim territory.
4. The reality of Indonesian society is now prone to potential horizontal conflicts caused by religious factors. However, religious conflicts are usually not purely caused by religious factors, but can also occur due to non-religious causes such as social, economic, political inequality and so on. Therefore, to maintain the potential for conflict, dialogue and implementative formulations related to Islamic wasatiyyah theology (Islamic moderation) are needed. The conception and implementation of Wasatiyyah Islam is the main concept related to the teachings of Islam and its experience to shape the personality and character of Muslims, this concept is attached to the concept of ummatan wasathan. [6]

When Islam is portrayed in different parts of the world, it can appear harsh and even arrogant. As opposed to Indonesian Islam which tends to be tolerant. But radical Islamist

movements shattered this positive image of Islam. Muhammadiyah and Nahdlatul Ulama are the guardians of Islamic moderation in Indonesia, according to this literature review. [7] In addition to maintaining and strengthening networks and institutions that support Islamic moderation, NU and Muhammadiyah are two socio-religious organizations that are actively working to make Indonesia a model project in terms of tolerance for the outside world. In addition, he said, as Indonesia's largest Islamic organization, NU has played an important role in promoting tolerant and peaceful Islamic ideas. 1 [6] As long as Islam and Islam do not collide, NU and Muhammadiyah will protect the Indonesian nation with the values of Islamic moderation NU and Muhammadiyah are required to participate in Era (RI) 4.0, which is also known as the era of disruption, in order to respond to the progress of the times in today's society. [5]

### **Religious Moderation Between Muhammadiyah, Nahdlatul Ulama and Christians**

Neighborhood IV. As you can see, Tegal Rejo Village, in Medan Perjuangan District, has a majority Christian population Despite this, these environmental communities still get along and respect each other. Churches and mosques can also be found not too far away This does not cause a rift in their relationship The authors did not come across any problems in the area during their research and interviews. Because of the As-Sholihin Mosque and the Muhammadiyah teachings, the Muslim community has a majority in this environment. The Christian community respects their Muslim neighbors when they participate in worship events such as the Azan Prayer and Friday Prayers, and vice versa when they attend church on Sundays. The people of both religions, Islam and Christianity, also respect each other during the celebration of holidays. Muslim and Christian members of the community participate in environmental cleanup activities in order to make the environment where they live more hygienic and safe.

Religious moderation is actually the key to creating tolerance and harmony, both at the local, national and global levels. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the sake of maintaining civilization and creating peace. In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option, but a necessity.[8]

Moderation in religion is expected as a way to internalize the values and perspectives of the community in understanding religious teachings in order to create an informed people and society. Awareness in the sense of people and society who are responsible for their daily choices of behavior. [9] Pancasila's values and Christianity's values are not mutually exclusive. Social relationships are built on "love". According to Pancasila, Indonesians are expected to treat each other with dignity and respect. The value of Christianity can be summed up by saying that it is a teaching that is moderate. In Indonesia, moderates and extremists are often found among Muslims. The teachings of Christianity are known for their peacefulness. This means that there may be extreme views within the religious community that have no tolerance for other beliefs. Consequently, the Church must continue to explore the peaceful teachings of Christ that can be applied to Pancasila's noble values. De facto, Pancasila is the Indonesian state's non-religious basis. [10]

There are three types of moderate Islamic values that NU and Muhammadiyah have always instilled in society: 1) Faith-based values, 2) Worship-based Tolerance towards fellow countrymen in the form of cultivating mutual help, helping each other, and being socially good. On reflection of the past NU Muhammadiyah consists of two community organizations with

very moderate attitudes, which should serve as an example of freedom of religion by protecting the rights of dhimmis, which are non-Muslims that make peace agreements with Muslims in the area.[6]

Religious tolerance does not imply that all religions are the same. Although there are points of similarity in certain dimensions, such as belief in God Almighty and teachings about motivation for goodness, it is necessary to be aware of the substance and practice of each religion that has a "distinctiveness" that distinguishes it from others. Pancasila's state philosophy beautifully combines the dimensions and urgency of religious moderation. [11]

#### 4. CONCLUSION

Religious moderation is defined as an attitude or behavior that always prioritizes middle-of-the-road values and is not excessive. Moderate can also be interpreted as always being in the middle of textuality-rationality, ritual-sociality, and dogmatic-dynamicity. In other words, religious moderation is a mindset of tolerance and compromise when it comes to seeing differences. This has been carried out by residents of Tegal Rejo Village, who do not discriminate between fellow Muslims, both Muhammadiyah and Nahdlatul Ulama, as well as Christians.

#### References

- [1] A. Akhmadi, "Moderasi Beragama dalam Keragaman Indonesia: Religious Moderation in Indonesia's Diversity," *Jurnal Diklat Keagamaan*, vol. 13, no. 2, pp. 45-55, 2019.
- [2] M. Hanafi, "*Moderasi Islam*", Pusat Studi Ilmu Al-Quran, Ciputat, 2013.
- [3] A. Munir, "*Literasi Moderasi Beragama di Indonesia*," CV. Zigie Utama, Bengkulu, 2020.
- [4] H. Sutanto, "Proses Pembumian Konsep Tajdid Muhammadiyah sebagai Gerakan Islam Modernis," *Dialog: Jurnal Penelitian dan Kajian Keislaman*, vol. 71, no. 1, pp. 80-91, 2011.
- [5] M.U. Fithriyyah and M.S. Umam, "Quo Vadis Ormas Islam Moderat Indonesia? Meneropong Peran NU-Muhammadiyah di Era Revolusi Indonesia 4.0," *Politea: Jurnal Pemikiran Politik Islam*, vol. 1, no. 1, pp. 15-28, 2018.
- [6] A. Almu'tasim, "Berkaca NU dan Muhammadiyah dalam Mewujudkan Nilai-Nilai Moderasi Islam di Indonesia," *Tarbiya Islamia: Jurnal Pendidikan dan Keislaman*, Vol. 8, No.2, pp. 199-212, 2019.
- [7] Z. Darajat, "Muhammadiyah dan NU: Penjaga Moderatisme Islam di Indonesia," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, Vo. 1, No.1, pp. 79-93, 2017.
- [8] E. Sutrisno, "Aktualisasi Moderasi Beragama di Lembaga Pendidikan," *Jurnal Bimas Islam*, Vo. 12, No. 1, pp. 12- 20, 2019
- [9] M.E. Putra, "Moderasi Beragama sebagai Mekanisme Internalisasi Ummat Beragama Menuju Umat Beragama Berkesadaran," *Lentera: Jurnal Diklat Keagamaan Padang*, Vol. 4, No. 2, pp. 82-98, 2020.
- [10] P. Widodo, dan Karnawati, "Moderasi Agama dan Pemahaman Radikalisme di Indonesia," *PASCA: Jurnal Teologi dan Pendidikan Kristen*, Vol. 15, N0. 2, pp. 9-14, 2019.

- 
- [11] M. Qasim, "Membangun Moderasi Beragama Umat Melalui Integritasi Keilmuan," Alauddin University Press, Goa, 2020.