

Examining Life in Truko Village in the Differences in Traditions Between Nahdlatul Ulama and Muhammadiyah

by Muhammad Zuman Firjatullah

Submission date: 10-Sep-2024 12:17PM (UTC+0700)

Submission ID: 2449846414

File name: PROSIDING_ZUMAN_AGAMA.docx (27.14K)

Word count: 2375

Character count: 13487

Examining Life in Truko Village in the Differences in Traditions Between Nahdlatul Ulama and Muhammadiyah

Muhammad Zuman Firjatullah^{1*}, Tegar Arief setyawan², Maulani³, Saydimas Umitdhavala⁴, Ariska Kurnia Rachmawati⁵

¹⁻⁵ Universitas Islam Negeri Walisongo Semarang, Indonesia

Alamat: Semarang, Indonesia

Korespondensi penulis: muchammadzumanfirjatullah057@gmail.com

Abstract. Indonesia is a country with a diversity of ethnicities, religions, races and cultures. This diversity underlines the importance of Indonesian unity, which is contained in the third principle of Pancasila. In achieving this unity, heterogeneous Indonesian people must get along well, understand each other, respect each other and accept and appreciate differences. In this study, we used desk research-type literature to collect data from reliable sources, prioritizing literature search over other functions. This research strategy uses qualitative methods so that the data collected from the study findings can be conveyed in words. The diversity of religious communities is spread in various parts of Java, including in Truko Village, Kangkung Subdistrict, Kendal Regency. In Truko village there are various Islamic organizations such as Nahdlatul Ulama (NU), Muhammadiyah, Persis, and LDII, with the majority having a Nahdlatul Ulama background which is synonymous with traditional Islam. Polaman hamlet, Truko Village, Kangkung Subdistrict, Kendal Regency becomes an interesting thing about religious tolerance because in this hamlet NU and Muhammadiyah followers live in a harmonious atmosphere, and even harmony is also shown by Muslims and Javanese Christians. Adherents of Nahdlatul Ulama and Muhammadiyah can actually work together and do not see the different status of the religion they adhere to.

Keywords: *Examine, Life, Tradition.*

1. INTRODUCTION

Indonesia is a country with a diversity of ethnicities, religions, races and cultures. This diversity underlines the importance of Indonesian unity, which is contained in the third principle of Pancasila. In achieving this unity, heterogeneous Indonesian people must get along well, understand each other, respect each other and accept and appreciate differences. The term tolerance comes from Latin, "tolerare" which means to be patient with something. So tolerance is an attitude or human behavior that follows the rules, where a person can appreciate, respect the behavior of others. Tolerance in Islam is as a religion of rahmatallil alamin which upholds the concept of mutual respect and respect between people. Tolerance means the presence and respect for human rights, human and individual freedoms and recognition of social, religious, cultural and ethnic existence. Tolerance is very important in a religious society to prevent conflict and increase harmony between individuals or groups.

Islamic social organizations are a means to communicate the opinions and ideas of community members, with the aim of realizing a society, nation, and nation that is faithful, pious, intelligent, just and prosperous (Mariana and Koshwara, 2018). Nahdlatul Ulama (NU) and Muhammadiyah are the largest Islamic organizations in Indonesia. Nahdlatul Ulama (NU) was founded by K.H Hasyim Ashari on January 31, 1926, NU emerged as a traditional Islamic

organization so that it was easily accepted by rural communities. Meanwhile, Muhammadiyah was founded by K.H Ahmad Dahlan and inaugurated as a union organization on November 18, 1912 in Yogyakarta, which has the aim of reviving Islam in Indonesia. Indonesia is a Muslim-majority country, there are several Islamic organizations in Indonesia that often lead to conflicts in the name of religion, one of which is the conflict between NU and Muhammadiyah. This conflict between Islamic organizations has been going on for a long time, the reason is cultural differences. Therefore, religious tolerance is an important aspect in building harmony and harmony in a pluralistic society.

In Indonesia, Nahdlatul Ulama (NU) and Muhammadiyah are two religious groups that have great influence in social and religious life. Although these two organizations have their own traditions and perspectives, they have also shown the ability to interact and interact harmoniously in various regions, including in Truko village. Truko village is a clear example of the application of religious tolerance between Nahdlatul Ulama (NU) and Muhammadiyah. In this village, members of both organizations live together in extraordinary harmony despite their differences, their tolerance not only sharing space and time in their daily activities, but also respecting each other's different beliefs and traditions.

The KKN Posko 125 group in Truko Village, Kangkung Subdistrict, Kendal Regency strives to be an effective forum in strengthening the relationship between residents, especially between the two religious organizations, Nahdlatul Ulama (NU) and Muhammadiyah. Through various work programs designed involving the two organizations by KKN Posko 125, it is expected to create harmony and the realization of a harmonious society.

2. METHODS

In this study, we used desk research-type literature to collect data from reliable sources, prioritizing literature search over other functions. This research strategy uses qualitative methods so that the data collected from the study findings can be conveyed in words. Thus, we were able to process the data collected during the desk research stage.

3. RESULT AND DISCUSSION

Founding History of Nahdlatul Ulama & Muhammaditah

Nahdlatul Ulama

Nahdlatul Ulama, abbreviated as NU, which means the awakening of the ulama. An organization founded by the ulama on 31 January 1926/16 Rajab 1344 H in the village of Kertopaten Surabaya. To understand NU as a religious organization properly, it is not enough

to only look at it from a formal angle since it was born. Because long before NU was born in the form of jam'iyah, it first existed and took the form of a jama'ah (community) that was strongly bound by religious social activities that had its own characteristics.

NU is the largest Islamic organization in Indonesia with religious, educational, social and economic activities. Since its establishment, NU has contributed greatly to fighting for and defending independence, and now its members are actively involved in development in various fields. Launching from NU.or.id that the establishment of NU is a long series of struggles. Because the establishment of NU is a response to various religious problems, confirmation of mazhab, as well as national and social reasons. The establishment of NU was formed by renowned kyai from East Java led by KH Wahab Chasbullah, previously the pesantren kyai had established the Nahdlatul Wathon movement organization or the Awakening of the Homeland in 1916 M, as well as Nahdlatut Tujjar or the Awakening of Saudagar in 1918 M.

The establishment of Nahdlatul Ulama cannot be separated from efforts to maintain the teachings of ahlu sunnah wal jamaah (aswaja). These teachings are sourced from the Qur'an, Sunnah, Ijma' (decisions of previous scholars) and Qiyas (cases that exist in the story of the Qur'an and Hadith). The existence of education in the NU region began with the existence of pesantren. The pesantren kiai, in the past, when returning from the Middle East to Indonesia, mostly established pesantren as educational institutions. Because of pesantren education, the prioritized knowledge is religious, especially fiqh-law- jurisprudence; and because the fiqh books are mostly in Arabic, understanding them requires the knowledge of nahwu-sharaf, so pesantren must have a nahwu-sharaf scientific tool.

Muhammadiyah

The Muhammadiyah organization was founded by KH Ahmad Dahlan on 18 November 1912. The Muhammadiyah organization was founded with the aim of providing support to efforts to purify Islamic teachings which at that time were identical to mystical things. Initially Muhammadiyah only existed in caresidenan areas, such as Yogyakarta, Solo, and Pekalongan. However, today it is spread across various regions in Indonesia. Muhammadiyah as a movement based on religion, gave birth to ideas of renewal. Muhammadiyah emphasizes efforts to purify Islam from the influence of local traditions and beliefs that are contrary to Islamic teachings. In this regard, Muhammadiyah's renewal efforts are mostly related to practical issues of ubudiyah and muamalah. However, like other Islamic renewal movements, Muhammadiyah is consistent with the slogan "returning to the pure teachings, namely the Qur'an and Sunnah".

How The Implementation Of The Attitude Of The Truko Village Community To Maintain Tolerance In Difference In Traditions Between Nahdlatul Ulama And Muhammadiyah

Javanese society is identical to a plural society. This diversity is characterized by the variety of religious beliefs and adherents. The diversity of religious communities is spread in various parts of Java, including in Truko Village, Kangkung Subdistrict, Kendal Regency. In Truko village there are various Islamic organizations such as Nahdhatul Ulama (NU), Muhammadiyah, Persis, and LDII, with the majority having a Nahdlatul Ulama background which is synonymous with traditional Islam. Polaman hamlet, Truko village, Kangkung sub-district, Kendal regency becomes an interesting thing about religious tolerance because in this hamlet NU and Muhammadiyah followers live in a harmonious atmosphere, and even harmony is also shown by Muslims and Javanese Christians. Differences in beliefs and doctrines between Nahdlatul Ulama and Muhammadiyah adherents do not prevent harmony and mutual cooperation. Nahdlatul Ulama and Muhammadiyah adherents can actually cooperate with each other and do not see the different status of the religion they adhere to.

Religious tolerance is an attitude or behavior that respects and tolerates religious differences without imposing the truth of one's own beliefs. This tolerance is very important in a diverse society because it can help reduce conflict and increase interfaith harmony. In Islam, for example, religious tolerance is already contained in the Mission of Islam, which means peace with fellow humans and other creatures.

Truko Village is one of the villages in Kangkung Sub-district, Kendal Regency. The people of Truko village follow various religions, including Islam, Christianity, and Catholicism. The village community has a very high sense of tolerance. It is no wonder that Truko village can be said to be a representation or reflection of the archipelago. Despite the differences in religion, ethnicity and background, they can still live in harmony side by side without looking down on each other. In one of the hamlets, namely Polaman hamlet, the majority of Muslims are Muhammadiyah and Nahdlatul Ulama, while Nahdlatul Ulama Islam is in the minority. However, Nahdlatul Ulama Islam remains the majority practiced by the community in other hamlets.

The form of implementation in Truko village can be seen in every village activity. One of the annual activities in this village is the orphan compensation activity carried out in Polaman hamlet. The orphan compensation activity is an activity that is carried out every year in Truko village. The series of events in this activity are a grand recitation and providing compensation for orphans in Truko village.

The implementation of inter-religious harmony in Truko village is the tradition of "Suronan" where in this tradition which is held on the 1st of Suro, the community makes a tasyakuran held in each hamlet, in this tasyakuran event begins with a prayer reading and is followed by a friendly gathering between the village community.

The harmony between people can be assessed from the activities carried out by MIT Posko 125 KKN students and Truko villagers to clean the ancestral tombs in Polaman hamlet, in this activity KKN members and residents worked together to clean the tomb and tidy up the tomb area from weeds, after cleaning the tomb, this activity agenda was continued with a grave pilgrimage.

After the pilgrimage activities were carried out, then a joint prayer activity was held which was attended by the Truko village community to ask God Almighty for the safety and prosperity of Truko village. In this activity, the entire community participated even though they had different religions and different ways of praying in harmony. This is a reflection of how beautiful religious tolerance is in Truko village.

Forms of religious tolerance found in Truko Hamlet include tolerance on Eid al-Fitr in the form of NU and Muhammadiyah adherents can blend well in halal bihalal, although sometimes the implementation of the feast is not together because Muhammadiyah adherents carry out Eid al-Fitr usually earlier than NU adherents, besides that Christian adherents also provide food to entertain NU and Muhammadiyah adherents in the halal bihalal.

It has also been seen that NU and Muhammadiyah adherents cooperate with each other in the distribution of sacrificial meat during Eid al-Adha even though the slaughtering is separate. Togetherness between NU and Muhammadiyah adherents was not only seen during the distribution of qurban meat but also during the distribution of zakat fitrah. The distribution of zakat fitrah takes place well and is based on a fairly high tolerance attitude, this is evidenced by the formation of a zakat fitrah committee involving NU and Muhammadiyah adherents.

4. CONCLUSION

Javanese society is identical to a plural society. This diversity is characterized by the variety of religious beliefs and adherents. The diversity of religious communities is spread in various parts of Java, including in Truko Village, Kangkung Subdistrict, Kendal Regency. In Truko village there are various Islamic organizations such as Nahdhatul Ulama (NU), Muhammadiyah, Persis, and LDII, with the majority having a Nahdlatul Ulama background which is synonymous with traditional Islam. Polaman hamlet, Truko Village, Kangkung Subdistrict, Kendal Regency becomes an interesting thing about religious tolerance because in

this hamlet NU and Muhammadiyah followers live in a harmonious atmosphere, and even harmony is also shown by Muslims and Javanese Christians. Adherents of Nahdlatul Ulama and Muhammadiyah can actually work together and do not see the different status of the religion they adhere to.

This tolerance is very important in a diverse society because it can help reduce conflict and increase inter-religious harmony. Forms of religious tolerance found in Truko Hamlet include tolerance on Eid al-Fitr in the form of NU and Muhammadiyah adherents can blend well in halal bihalal, although sometimes the implementation of the feast is not together because Muhammadiyah adherents carry out Eid al-Fitr usually earlier than NU adherents, besides that Christian adherents also provide food to entertain NU and Muhammadiyah adherents in the halal bihalal. The togetherness between NU and Muhammadiyah adherents is not only seen during the distribution of sacrificial animal meat but also during the distribution of zakat fitrah. Distribution of zakat fitra.

REFERENCES

- Aulia, G. R., & Nawas, S. S. (2021). Implementasi Nilai-Nilai Toleransi Umat Beragama Pada Upacara Rambu Solo Di Tana Toraja. *Jurnal Ushuluddin*, 63-98.
- Mariana, N., & Koswara, S. (2018). Peran Homeschooling Dalam Mengembangkan Kecerdasan Spiritual Anak (Penelitian Di Rumah Negla Desa Neglasari Kota Banjar). *Jurnal Penelitian Pendidikan Islam*, 6(2), 237.
- Supriatin, A., & Nasution, A. R. (2017). Implementasi Pendidikan Multikultural Dalam Praktik Pendidikan Di Indonesia. *Elementary*, 1-13.
- Muhammadiyah Dan Nahdlatul Ulama, Jakarta Pustaka Alvabet 2009
- Profil Muhammadiyah 2005, Yogyakarta: Pimpinan Pusat Muhammadiyah, 2005.
- La Ode Ida, NU Muda Kaum Progresif Dan Sekularisme Baru, Jakarta: Erlangga, 2004.

Examining Life in Truko Village in the Differences in Traditions Between Nahdlatul Ulama and Muhammadiyah

ORIGINALITY REPORT

15%

SIMILARITY INDEX

11%

INTERNET SOURCES

5%

PUBLICATIONS

3%

STUDENT PAPERS

PRIMARY SOURCES

1	journal.iaisambas.ac.id Internet Source	5%
2	ia601901.us.archive.org Internet Source	3%
3	Submitted to UIN Sunan Kalijaga Yogyakarta Student Paper	1%
4	journal.unismuh.ac.id Internet Source	1%
5	ejournal.uinsaid.ac.id Internet Source	1%
6	Pradana Pradana Boy ZTF. "Fatwa in Indonesia", Walter de Gruyter GmbH, 2017 Publication	1%
7	Sunaryanto Sunaryanto, Sofyan Rizal. "Ideological Construction of the Mass Media: Study of Religious Moderation News in the National Online News Media and its Relation to Moderate Da'wah", Ilmu Dakwah: Academic Journal for Homiletic Studies, 2023	1%

8	Submitted to Universitas Muhammadiyah Yogyakarta Student Paper	1 %
9	ulumuna.or.id Internet Source	1 %
10	Muhammad Riza, Syibran Mulasi. "ANALYSIS OF THE TOLERANCE ATTITUDE OF CENTRAL ACEH SOCIETY TOWARDS RELIGIOUS DIFFERENCES", Jurnal As-Salam, 2024 Publication	<1 %
11	Submitted to UIN Syarif Hidayatullah Jakarta Student Paper	<1 %
12	Maila D.H. Rahiem. "Religion, Education, Science and Technology towards a More Inclusive and Sustainable Future", CRC Press, 2024 Publication	<1 %
13	core.ac.uk Internet Source	<1 %

Exclude quotes On

Exclude matches Off

Exclude bibliography On

Examining Life in Truko Village in the Differences in Traditions Between Nahdlatul Ulama and Muhammadiyah

GRADEMARK REPORT

FINAL GRADE

GENERAL COMMENTS

/0

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6
