

## **Islamic Organizations and The Role of Dissemination of Indonesian Religious Religion Moderation**

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### **ABSTRACT**

Violence in the name of religion is in stark contrast to the existence of religion which brings peace and tranquility to individuals and their affiliates. As the country with the largest Muslim population in the world, Indonesia faces the same problem as the world's Muslims in general: violence in the name of religion. The role of large Islamic mass organizations as a forum for Muslims to express their religion, preventing the development of extremist views and encouraging the process of moderate Islam to avoid conflict in the name of religion, is very important for supervision. NU and Muhammadiyah here play an important role in the dissemination of religious moderation in Indonesia. The aim of this research is to find out Islamic organizations and the role of disseminating religious moderation in Indonesia. This research method uses a literature review from journal analysis regarding the role of Islamic organizations in realizing Islamic moderation in Indonesia. However, the conclusion is that this establishment has resulted in a diverse Islamic religious ideology in Indonesia. As is the case from the right, left and center groups. Where the right group can be called fundamentalism and the left group which is more open, inclusive and tolerant of local and western values and the middle group which is not between the right and left groups. And also, do not tend to commit violence. With the NU and Muhammadiyah mass organizations being the middle group, they play an important role in the dissemination of religious moderation in Indonesia.

**Keywords:** Religious Violence, Islamic Mass Organizations, Islamic Moderation

### **INTRODUCTION**

Indonesia is the country with the largest number of Muslims in the world. According to data from the Indonesian Central Statistics Agency, more than 87% of Indonesia's population is Muslim (Khoerunnisa & Puspaningrum, 2016). Apart from that, Indonesia is also a country with very high religious

diversity with adherents of other religions such as Christianity, Catholicism, Hinduism, Buddhism and Confucianism. (Yunus, 2014). Even though Indonesia is one of the countries with the largest number of Islamic adherents in the world, conflicts between Muslims often occur among Indonesians.

As the rampant violence in the name of religion is in stark contrast to the existence of religion whose function is to bring peace and tranquility to individuals and their followers. The role of Islamic Community Organizations as a forum for Muslims to express their religion is very important in guarding Islamic regulations to combat the growth of extremist views and avoid conflict in the name of religion. This research methodology uses literature studies from journal reviews regarding Islamic mass organizations in achieving Islamic censorship in Indonesia (Rusli & Sugiarto, 2022).

Various studies have been conducted regarding Islamic mass organizations in their role in religious moderation in Indonesia. Firstly, a study on socio-religious combating Islamic extremism in the era of the Republic of Indonesia 4.0 and what the two Islamic mass organizations should do (Fithriyyah & Umam, 2018a). second, research that discusses efforts to build religious moderation in Gorontalo through the existence of local wisdom and the synergy of government collaboration with NU and Muhammadiyah, as well as identifying opportunities and challenges for religious moderation in the region. Overall, this research is field research and uses alternative library research, so it uses a quantitative mixing method. The research results show that local wisdom is an important tool to strengthen Gorontalo's religious moderation values through the practices of Fuyura and Tiayo, Timoa and Durhu, and Dembro and Depito (Saputera, 2021). third, research which aims to explore Islamic boarding school religious thoughts and movements in the era of globalization. In line with the age of the millennial generation, this research wants to show a picture of the Islamic spirit of santri in the Islamic boarding school environment which continues to be desired as a base for Muslims. (Awwaliyah, 2019). This research can strengthen previous research on Islamic mass organizations in the dissemination of religious moderation in Indonesia.

## **RESEARCH METHODS**

This research method uses descriptive qualitative research. By using a literature review type of research (Ridwan, Suhar, Ulum, & Muhammad, 2021). This research tries to explain Islamic organizations in the dissemination of religious moderation in Indonesia. This document evaluation method uses a traditional assessment method, a literature review method commonly used by researchers. This search method will provide maximum results.

## **RESULTS AND DISCUSSION**

### **History of Community Organizations in Indonesia**

Community organizations abbreviated as "Ormas" are organizations founded and formed by ulama and community leaders voluntarily based on similarities, aspirations, interests, needs, activities and goals of Islamic da'wah to participate in development to achieve the goals of the Republic of Indonesia based on Pancasila. The existence of Islamic organizations plays an important role for society because it provides a place of refuge, unites the spirit of unity and Islamic da'wah for followers of the Islamic religion themselves. (UTAMI, 2019).

The development encompassed by the existence of this community organization emerged along with the emergence of civil society organizations which were considered the same as the definition of the state, namely a group or force that dominates all other groups. In its development, Islamic mass organizations were understood in a radical way by political thinkers who emphasized aspects of independence and differences in position so that they became anti-theses in religion and the state. As Muslims in Indonesia, we have 2 figures who can be used as role models in protecting the Republic of Indonesia. They are KH. Hasyim Asy'ari founded NU on January 31 1926 and K.H. Ahmad Dahlan founded Muhammadiyah on November 18 1912(Fahrurroji & Setiawan, n.d.)

### **History of the Establishment of Muhammadiyah**

Muhammadiyah is the most progressive or advanced Islamic organization. Its emergence was motivated by unstable social conditions, imperialist political tensions and the situation of society which was under dimensional pressure. 1912 AD, the year Muhammadiyah was founded, was a dark year for the Indonesian people. Because this year the country has been under the rule of the Dutch colonialists. The Dutch colonial tribes were under very strong physical and psychological pressure. The colonialists' mission was to make a profit from the land they colonized. At that time, Indonesia was a region with natural potential that was very attractive to the Dutch colonialists. Understandably, compared to other Asian countries, Indonesia covers an area with a million natural resources. Therefore, the colonials were more interested in areas that produced spices such as Indonesia (Marsudi & Zayadi, 2021).

In 1595 AD, for the first time, the Dutch came to Indonesia with the sole aim of trading with the local population and exploring the vast area of Indonesia. With the potential for Indonesia's stunning natural beauty, it attracted the attention of the Dutch colonialists to take over Indonesian power. In 1595-1598 AD, the Dutch government sent several fleets to re-approach

several spice-producing areas in Indonesia. This trade communication gave rise to the political desire for Dutch imperialism so that the Dutch trade movement continued to move systematically and formed a number of inter-Dutch forces. Then in 1601 AD, historical facts about Dutch trading associations had reached parts of the country including Aceh, Kalimantan, Bali and Banten. (Sudadi, 2016).

The colonial raider movement in the name of trade continued to grow and develop rapidly. The Indonesian people were unable to stop the power system that had been built by the Dutch because this situation was very detrimental to the socio-economic life of the Indonesian people. At a time when Dutch power was getting stronger and the Indonesian population was at the point of being helpless and there was no material to fight back. However, the Indonesian people have a fighting spirit that could never be lost by the colonialists, so that under colonial rule resistance continued to occur everywhere, a spirit of resistance emerged from a number of important figures in this country, such as K.H. Ahmad Dahlan. He made a breakthrough to form the first resistance movement to the religious system in society. K.H. Ahmad Dahlan realized that there was something that needed to be improved in the religious behavior of the people in his area. Namely, to restore the purity of the Islamic religion, superstition, heresy (symian) and khurufat dominate Yogyakarta because of the fear of God. These socio-religious conditions forced KH Ahmad Dahlan to fight hard to convince his people about Islam, which is the teaching of the Rahmatan Lil'alam religion, which is contrary to God's shame. Therefore, some groups identify with KH Ahmad Dahlan Muhammadiyah. an organization that has the spirit of modernizing Islamic teachings.

After going through a long study, on 8 Dzulhijjah 1330 H or coinciding with 18 November 1912, M KH Ahmad Dalan officially founded the Muhammadiyah organization. In the typical kiai péeren culture, the founding of Muhammadiyah went through stages of deliberation and istikharah. This means that the existence of this Islamic institution deviates from rational study and spiritual deepening. This research is reasonable, because before KH Ahmad Dahlan founded the Muhammadiyah organization, he had previously communicated a lot with Budi Oetomo. The organizational management knowledge obtained by KH Ahmad Dahlan at the Budi Oetomo organization became a reference for Muhammadiyah's next journey (Yatim, n.d.).

Apart from the dynamism of Muhammadiyah in each period, the Islamic organization founded by KH Ahmad Dahlan is one of the organizations interested in the development of the world of education (Islam) in the country. From 1912 until independence, the Muhammadiyah movement in the field of

education succeeded in forming a progressive educational ecosystem. Muhammadiyah established educational institutions from primary to secondary levels. In fact, educational institutions founded by Muhammadiyah can be seen from urban areas to rural areas of the archipelago.

Based on monitoring results of educational institutions in Muhammadiyah in 2005, including 4,975 Kindergartens, 33 Al-Quran Kindergartens, 6 Special Schools, 940 Elementary Schools, 1,332 Elementary Schools/MIs, 1,332 Middle Schools 2,143, 979 universities, 101 vocational schools, 13 Muallimin/Muallimat, 64 Islamic Boarding Schools, 32 Universities, 55 PTs, 100 Academies, 3 Polytechnics, 30 General Hospitals, 13 Obstetrics and Gynecology, 80 Obstetrics and Gynecology, 80 Child Health Clinics 35, Polyclinics 63, Polyclinics and other medical facilities 20, medical staff training 65. The contribution and service of the Muhammadiyah organization continues to grow along with changing times and the social context of society in Indonesia (Asyari, 2010).

### **The Beginning of the Establishment of Nahdlatul Ulama**

KH. Hasyim Asy'ari was born on Tuesday (Kliwon), 24 dzulqa'dah 1287 H. Coinciding with February 14, 1871. He was born at the Gedang Islamic Boarding School, Jombang, East Java. His parents are Kiai Ustman and Nyai Halimah. According to the genealogy database, Kiai Hasyim's father and mother's genealogy is related to Joko Tingkir, one of the rulers of the Demak caliphate during the early development of Islamic teachings. (Zaim, 2020). Kiai Hasyim Asy's life journey is very emotional. His struggle to forge himself with knowledge gives him an extraordinary positive aura. In his youth, he studied with several prominent Kiai in Java, Madura and the holy place of Mecca. In Madura, he studied with Syaikhona Kholil Bangkalan. In Java, I studied at Wonokoyo Probolinggo, Tuban Langitan, Trenggalis Islamic Boarding School, Semarang, and Siwalan Islamic Boarding School, Panji Sidoarjo. In fact, he married the daughter of Kiai Ya'qub (his teacher when he studied in Sidoarjo) named Chodijah (Arroisi, 2020). In this marriage he was blessed with his first child, Abdullah. Getting married is not a reason for him to continue studying. Together with his wife, he continued his scientific adventures in the forbidden land of Mecca. In Mecca, he flirted with a number of prominent scholars. In fact, he will teach there. Until finally returning to his homeland and establishing an Islamic boarding school in Tebuireng Jombang, East Java on February 6 1906, Mr. Kiai Hasyim Asy'ari settled in Tebuireng Jombang, East Java as an interesting community. During his lifetime, the archipelago was under the grip of colonialism. He is known as a kiai who strongly opposes the actions and policies of the Dutch colonialists at this time. His loyalty to defending his

country and his sincere devotion to the people are reflected in his dedication to educating children of all nations who want to learn science. Due to his initiative, the Tebuireng Jombang area became a famous Islamic boarding school. In fact, currently the Tebuireng Islamic Boarding School has become a spiritual magnet for Muslims in the archipelago.

### **The Role of Nu and Muhammadiyah in Maintaining Islamic Moderation in Indonesia**

Moderation is a concept or principle of behavior that focuses on maintaining a balanced, controlled, and non-extreme attitude or action. This helps to preserve balance and harmony in the lives of diverse religious and national communities (Amiruddin, 2023). In the socio-religious context, the challenges of NU and Muhammadiyah, apart from facing major ideological battles and the sophistication of information and communication technology, are also the flow of globalization which has given rise to various changes in patterns in all aspects of life.

The trend of increasing internet use among the young millennial generation has influenced changes in this generation's religious information consumption behavior. In other words, the traditional pattern of studying or studying religion through books and having religious teachers physically recite the Koran was gradually "abandoned" over the years, and began to shift to online media which presented a more reasonable message.

This fact is strengthened by the increasing number of viewers from reading based on YouTube, Facebook and other media. The role of these two mass organizations can no longer impose old methods, such as traditional lectures, as the only dominant way of delivering preaching and learning material. Media and technology-based educational da'wah is absolutely necessary. In fact, millennial people prefer easy access to lectures, Tausiyah and Da'wah materials anytime and anywhere. Therefore, social media has a significant impact on religious understanding, especially among young people today.

This situation causes Islamic literature to be disseminated via social media, especially messages containing ideological, intolerant, liberal and radical conservative prejudices, by creating Islamic literature that is moderate, humane and has a sense of nationalism. Tolerance is increased by nationalism and technology. Efforts that can be developed by the two mass organizations include:

- a. Building Digital Literacy at the Basis of Both Education
- b. Create channels and Islamic Studies Social Media Accounts
- c. Creating a Moderate Islamic Website (Fithriyyah & Umam, 2018b).

## **PENUTUP**

This article has briefly discussed the history of Islamic mass organizations that have been founded by prominent figures, and with this establishment the diverse Islamic religious ideology has been produced in Indonesia. As is the case from the right, left and center groups. Where the right group can be called fundamentalism and the left group which is more open, inclusive and tolerant of local and western values and the middle group which is not between the right and left groups. And also, do not tend to commit violence. With the NU and Muhammadiyah mass organizations being the middle group, they play an important role in the dissemination of religious moderation in Indonesia.

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